

# THE SPIRIT OF MISSIONS.

Vol. LVIII.

MAY, A. D. 1893.

No. 3.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, APRIL 11TH, 1893.

— The following elected members were present: The Right Rev. Drs. Whitaker, Niles, Scarborough and Potter; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Shipman, Huntington, Applegate, Brown and Greer, the Rev. Mr. Brewster, the Rev. Drs. Vibbert and Anstice and the Rev. Mr. Christian; and Messrs. Stark, Vanderbilt, Low, King, Chauncey, Brown and Bliss. In the absence of the President and Vice-President the Right Rev. Dr. Scarborough was called to the chair, which later he resigned to the Right Rev. Dr. Whitaker.

— The General Secretary made announcement of the death on the 6th instant, at his residence in San Francisco, of the Right Rev. Dr. William Ingraham Kip, who in October, 1853, was elected by the General Convention Missionary Bishop of California. Whereupon the Chairman invited the Board to prayer. By resolution a special committee, consisting of the Right Rev. Dr. Whitaker, the Rev. Dr. Hoffman and Mr. Low, was appointed to prepare on behalf of the Board a suitable minute to be spread upon its records, and the Secretary was requested to convey to Mrs. Kip the sympathy of the members:

### MINUTE.

WHEREAS, It has pleased Almighty God to take out of this world the soul of his devoted servant, the Right Rev. William Ingraham Kip, D.D., LL.D., for forty years Bishop of California, we, the members of the Board of Managers, desire to place on record this expression of our appreciation of the worth of his character and the important service which he rendered to the Church. Commanding as was his personal appearance, it was but the fitting accompaniment of his trained and vigorous mind; and his grace of manner and beauty of person were correspondent to his singular pureness of heart and uprightness of purpose.

In all his intercourse with men he magnified his office, not by assumption of episcopal authority, but by showing himself a workman needing not to be ashamed, rightly dividing the word of truth and in meekness and gentleness setting an example worthy of all imitation. Diligent in service, patient in trial, self-sacrificing and uncomplaining, he did his duty in the fear of God. His uniform kindness and unfailing courtesy endeared him to all who knew him, and they loved him most who knew him best. His memory will be gratefully cherished by his diocese, and the whole Church will continue to give thanks to God for the testimony which he bore to its fundamental truths and the illustration which he furnished of a consecrated life.

O. W. WHITAKER, }  
E. A. HOFFMAN, } Committee.  
WILLIAM G. LOW, }



— Copies of the first number of the *QUARTERLY MESSAGE CONCERNING CHURCH MISSIONS AT HOME AND ABROAD*, the new paper intended to reach the laity in much larger numbers than it is possible to do by a larger magazine, were distributed among the members present.

— A letter was presented from the Right Rev. Dr. Nichols, Bishop of California, expressing great pleasure at the decision of the Presiding Bishop and the Board to hold the next Missionary Council in San Francisco, and saying that they will begin preparations early in May for its reception.

— Three important letters were submitted, as follows: From Bishop Gray of Southern Florida, reciting the great needs of his jurisdiction and the inadequate resources at his command; from Bishop Brooke of Oklahoma, who finds his work abundant and his means very restricted; and from the Rev. J. L. Prevost of St. James' Mission, Nuklakayet, the first ever received from Alaska in the spring. It was dated Forty Mile, Northwest Territory, January 25th, and post-marked Mitchell, Alaska. These three letters appear in full in the present number.

— Communications were received from six of the Domestic Bishops having missionary work under their jurisdiction, and such action as was necessary was taken.

— Information was received from the Commission on Work among the Colored People that its regular appropriations, as for the first and second quarters, had been extended to June 1st, and that additional appropriations from March to September had been made to Arkansas, Texas, Georgia and Southern Virginia in the amount of \$1,850. These appropriations, however, were from a sum of \$2,400, reserved for the purpose, and therefore do not increase the aggregate. Official information was conveyed of the election of the Right Rev. Dr. Penick to be the general agent of the Commission. It is understood that Bishop Penick has accepted the position from June 1st.

— The order of the day at this meeting was the consideration of the appointment of a general missionary to the Swedes in the United States, which question had been pending for several months. The Rev. Dr. Greer, the previous month, had supported the claims of the Swedes upon the Church in a convincing speech. He referred to the relations of the Swedes to our Church in the early history of the country when they had their own missionaries here, whom they subsequently withdrew, transferring their congregations to the care of this Church. He stated the striking fact that Swedish immigrants bring with them letters of commendation from their pastors to the authorities of this Church, and referred to the promising work which is now carried on among them in different places. The Bishop of Iowa and Dean Hoffman had also addressed the Board to the same purport. In connection with this the following action was reached:

*“Resolved:* That the sum of \$2,000 per annum be and hereby is appropriated for the support of a missionary to the Swedes in this country, to be appointed by the Bishop of New York.”

A further resolution was adopted, permitting the missionary who should be appointed, after deducting the amount necessary to meet his travelling expenses, to turn over to the Board all offerings received by him for the maintenance of the work.

— At the previous meeting a resolution to appropriate \$2,500 for a mission residence at Kyoto, Japan, was laid over for lack of a constitutional quorum, a majority being required for the purpose of making appropriations. This appropriation was made.

---

THE first issue of the *QUARTERLY MESSAGE* has met with a gratifying welcome and the subscription is growing rapidly. There would seem to be no good reason why every rector should not supply his congregation when copies can be had at the rate of four dollars a hundred per annum.



*APPROPRIATIONS FOR THE YEAR ENDING SEPTEMBER 1ST, 1893.*

For Domestic Missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People, \$254,838.93.

For Foreign Missions, including missions in China, Japan, Africa, Greece, and Haiti, \$195,548.78.

The following needs for buildings in the Foreign fields have received the formal approval of the Board. Such expenditures are inevitable. A number of the items have appeared for several years without being met. The Bishop's House at Monrovia was purchased with the belief that the money for it would soon be supplied. Several other items are for work which has been completed by means of money borrowed in the field:

The Bishop's House, Monrovia, West Africa, \$3,698; the new building at Cape Mount, \$7,500; to complete and furnish Epiphany Hall, Cuttington, \$3,000; for rebuilding and equipping St. John's College, Shanghai, China (balance), \$14,000; rebuilding Infirmary at St. John's College, Shanghai, \$450; the completion of the Church of the Nativity, Wuchang, \$1,500; the new church at Hankow, China (balance), \$8,400; for new buildings at I-chang and Wu-Hu, \$8,000; the cost of the lot and erection of the house for the Rev. Mr. Dooman, at Nara, Japan, \$2,000; for ground at school-house at Nara, \$1,622; toward erection of divinity-school building, Tokyo, \$1,000; for the new building for St. Agnes' School, at Kyoto, \$13,000; for church parish house and dwelling at Kyoto (balance), \$13,200; for mission dwelling at Mayebashi, \$1,800; for rebuilding church at Port-au-Prince, Haiti, \$6,000; for new church building for the Rev. M. Tai, Tokyo (balance), \$2,750.

The above appropriations and needs make a total of \$538,298.71 to which the Church is pledged for preaching the Gospel and for works of mercy in the Name of Christ.

The burden of these needs should rest upon the hearts and consciences of Church people in all parts of our land, and they call for prompt and generous response from each one according to his ability, so that we may face with fresh confidence the needs of the new year, which will come up at the June meeting of the Board.

Do not say in thine heart, O Reader, It is no concern of mine; but rather ask thyself, Is it not my duty to do more than I have ever done for this work in Christ's Name? How much do I owe to Him who has given Himself for me and for all mankind?

REMEMBER that the Board acts for the Church and all its members in this matter of the General Missions, and that we are all pledged to its support.

REMEMBER that the Domestic field is in eighteen missionary jurisdictions and thirty-four dioceses, and includes missions to the Colored People and to the Indians, as well as to the people in the new states and territories south and west across the continent, and northward even to Point Hope, Alaska, on the Polar Sea.

REMEMBER that Foreign Missions include the work in China and Japan, in Africa and Haiti, and in Greece.

REMEMBER that eighteen Missionary Bishops depend wholly for their support upon the offerings through the Board.

REMEMBER that there are some 1,200 missionaries in all this work who, but

for the stipends which they receive from the Board, would either be crippled in their support or have to be recalled.

REMEMBER that there are schools, orphanages and hospitals which, but for the help that comes through the Board, would have to turn their inmates out and close their doors.

REMEMBER that the preaching and teaching of the Gospel is the work which our Blessed Lord commissioned His Church to do, and then ask thyself, Have I done, am I doing, all that it is my privilege to do for His sake?

---

### FINANCIAL.

THE report of the Board of Missions to the General Convention last autumn was so encouraging that the Convention at once planned to enlarge the work. New missionary jurisdictions were created—five of them—increasing the number from thirteen to eighteen. Five new Missionary Bishops were chosen to rally the forces in the waste places and lead the way in extending the benefits of the Church throughout the destitute portions of our land. The Church seemed to have caught a new spirit of enthusiasm and to be moving forward with eager strides and a firmer step. We all rejoiced in the prospect. There was no doubt that the tried friends of missions would hail the advance. Would new friends be raised up by this audacity of faith? Would the enthusiasm sweep over the Church like a wave?

At the same time the Board of Missions took high ground against the use of Government funds by religious bodies in educating the Indians, and declared for strict separation of Church and State. The House of Bishops has recently applauded this course and uttered patriotic protest against State aid to religious institutions.

This rejection of the United States subsidies throws additional charges upon the Church. Will Churchmen who believe in this principle permit the work to suffer because of this change of policy?

These new undertakings are a summons to strenuous efforts for their support. Consciousness of strength and of opportunity should bring out liberal responses from loving and loyal hearts. Courage should evoke courage. Up to this time the legacies received, available for the current work, are \$38,000 less than last year, and we have no expectation of large income from this source. At this writing, with more than half the year gone, the *contributions*, which should be far ahead, are behind those of last year to the corresponding date. This fact alone proves that Church people are not aware of the present need and do not realize that the forward movement involves large additional outlay. The clergy and laity all have here a privilege which they should not despise nor regard lightly. Old measures of liberality should now be supplemented. The standard of giving should be raised this year, for this is the most difficult time—this time of transition to a higher plane. It is a test year and if by special efforts we can do the work of this year the future is bright. The love of our Risen Lord calls for deeper love from us and quickened zeal to enlarge the borders of His Kingdom.



## PRAYER BOOK DISTRIBUTION.

THE *Pacific Churchman* in speaking of the formation of the Prayer Book Distribution Society by the last General Convention, commends the constitution adopted by the trustees, and urges immediate action in the formation of diocesan auxiliaries and parish guilds to carry out the purpose of bringing the Prayer Book within the reach of non-Episcopalians and the great class of non-church-goers, and says :

But it will have to be borne in mind with absolute clearness that the success of this new society will entirely depend upon the practical interest of the various dioceses in its working. The office of the trustees is chiefly administrative. Their work will be chiefly the creation of interest in the work by publications, correspondence, and similar means. They may advise in the formation of branches, but obviously these must owe their origin to local interest and energy. It so very often happens in the case of a society of this kind, ramifying over a vast country, that the diffusion of interest results in a diminution of energy, in the outlying regions especially. Therefore, it is wisely arranged that the real work and the entire responsibility of its success or otherwise is made to reside exactly where it ought to do—not with the central body, but with the local agencies set in motion and operated by each diocese. Yet every such agency will realize that it is not a mere unit committed to an isolated effort, but part of a great whole, laboring in union with the whole Church throughout the land for the achievement of a great end.

---

HOW SHALL THE MISSIONARY EPISCOPATE BE ENDOWED ?

THE reports which have come from the Missionary Bishops who were recently consecrated, indicate that the Church did not move too soon in creating new jurisdictions, and that the policy should be extended as fast as there is reason to believe that the Church at large will support such ventures of faith. The offerings have not so far kept pace with the extension that has been made. There is not sufficient money to supply the Bishops with missionaries and enable them to do the work to which they are sent. They feel the hardship of this and a remedy ought to be found if it is in any way possible. Is it not possible ?

The suggestion has often been made in the Church press that the only feasible way is by so providing for the personal support of the Bishops, that the money which comes in the ordinary way from the offerings for missions may be all employed in supplying them with the missionaries which they must have if they are to do the work which presses upon them to be done.

This is true of all the jurisdictions, but it is especially and manifestly true of the new jurisdictions. In order to justify the advance which was made by the last General Convention such provision should be made without delay. There is danger that the attempt to move on to larger things will be met by a check in this first year, and the faint-hearted will have occasion to say we have gone too fast. How shall this emergency be met ? If enough money were to be contributed specially to pay the Bishops' salaries for this year, it would tide us over ; but much better would it be could permanent provision be made to endow the Missionary Episcopate.

It has been more than once suggested that the older dioceses might each endow one or two of the bishoprics, but that seems impracticable. Another suggestion is that the wealthier parishes should each undertake to endow a



bishopric. That might be more feasible, yet it would require a concerted action in a parish which would depend upon some one person, say the rector, taking the matter in hand with great zeal. It would not fail for lack of financial ability, for there is sufficient wealth in the hands of Church people to endow all the bishoprics.

The disposition to do good with money is not wanting among the rich, for in many instances they of late have sought channels of usefulness for large gifts. The question is of directing such benevolence towards distinctively Church objects, and impressing upon the minds of those who have the means the urgent importance for the extension of the Church by thus providing perpetually a support for the Episcopate. We are confident that in no other way could so great good be accomplished for the spiritual welfare of our country. If any person were willing to take capital and put it into this kind of permanent investment, not only would the income go on perpetually doing a work of benevolence, but the Church would reap a benefit by rapid growth which would be a source of great joy and satisfaction to its members. If some one person would lead off by giving say \$50,000 for the glory of God and the endowment of a missionary bishopric, the example would be worth a great deal. It might be followed by others until all the new bishoprics were provided for and the work would be set forward by a grand impulse.—*The Churchman*.

---

### A GOOD ACCOUNT FROM JAPAN.

THE Rev. T. S. Tyng, at the close of a long business letter from Tokyo, recently received, writes as follows regarding the present situation in the Japan mission :

The divinity-school is in very satisfactory condition. The number in the divinity-school proper is not large (fourteen), but there are as many in the preparatory department, besides those in St. Paul's, and some men now at work as catechists who are expected to come back to finish their course. Including the men now in America, there must be in all more than fifty young men connected with the mission in various stages of their preparation for the Ministry, or for work as evangelists, and nearly all give promise of great future usefulness. The number is large in proportion to the number of our communicants, some people might think suspiciously large; but with regard to this, two things must be remembered—(1) a very large proportion of our communicants are young men; (2) to be a Christian at all in Japan requires often as much self-consecration and self-sacrifice as to enter the Ministry in America.

The number of converts the past few years, as the statistics show, has not been large. Nevertheless, the future looks bright. The Christians are more and more hopeful, and the Buddhists, who enjoyed a temporary triumph in the anti-Christian reaction through which we have been passing, are more and more despondent and fearful. Everything seems to me to indicate that this is a time of quiet preparation for a large ingathering. Such a time was much needed, to allow our people to become fixed in their Christian habits and Christian faith, as also to get rid of those who had become Christians when it was considered a mark of enlightenment and of a progressive spirit to be a Christian, but who had "no root in themselves." The coming movement toward Christianity will be quieter than the last, but it will be, I am confident, deeper and stronger.

One of the most hopeful things in the present condition of the Japanese Church is the deep interest in charitable work. The two Church orphanages in Tokyo, for example,



altogether managed and mainly supported by the Japanese, have touched a very deep place in the hearts of many of our people, and called forth much self-denial and disinterested labor; and the appeal which the Church here will hereafter make to the heathen world, will be, not perhaps less to the reason than heretofore, but more to the heart and the conscience.

### A BEAUTIFUL TRIBUTE.

WE copy from the QUARTERLY MESSAGE the following account of a very beautiful act of kindness and generosity which was an absolute surprise to the recipients:

Nothing could be more gracious than the following note, which was received on Easter Day by the Misses Emery, who have wrought side by side in the development of that agency of gentle and far-reaching influence, the Woman's Auxiliary to the Board of Missions. In making grateful acknowledgments in their behalf to the many friends who have thus greeted them, we may say that we heartily rejoice with them in this token of loving appreciation, which we are sure could not be more worthily bestowed:

*"To Miss Julia C. Emery and Miss M. T. Emery:*

*"DEAR FRIENDS: It is a very real pleasure to many hearts to offer you at the blessed Easter-tide this gift, as a tribute to the devoted service you have given for so many years to the work of the Woman's Auxiliary to the Board of Missions.*

*"It comes to you from many friends who are scattered over our broad, fair country and all do pray, 'God bless you,' and grant you many years for work in His service.*

*"Will you kindly accept the gift with the grateful affection and confidence of those who have worked with you and experienced your gentle courtesy and wise guidance, and who desire thus to manifest the high esteem which they entertain for you, and also the loyal love of their hearts.*

*"EASTER, 1893."*

The letter enclosed two checks, each for \$1,430, and with it were two Easter eggs containing gold, in one of which was \$128 and in the other \$100.

### THE LENTEN OFFERING.

THE movement among the children during Lent each year, by which their thoughts are concentrated upon the general missionary work of the Church and their efforts are put forth to make contributions for its support, is one of the most important movements in the Church to-day. It is educational in the best sense, not merely informing the mind, but moving the heart and teaching them to bring forth fruit in acts for the glory of God and the salvation of mankind. If it can have free development it will work wonders by lifting up the idea of giving for Church work and setting a noble standard. It will lead the way to systematic giving, which is so necessary to the accomplishment of great results, not by presenting it as a bare duty, but by enlisting the heart and supplying the enthusiasm which is so needful to vitalize it. Working and giving, systematic working and systematic giving, are the great wants in the Church, but love must be the basis of these and that element of love is best nurtured in children. The Sunday-school is the sphere for such training and by a simultaneous movement to this definite end among all the Sunday-schools we shall find the solution of the question how to get the Church to realize its duty and its power.

The Lenten Offering appeals to love and stirs enthusiasm, and whenever it



is heartily tried it works wonders. Wherever the Bishop, as the head of his diocese, and the rector in his parish summon and rally the children to engage in this work, and officers and teachers in the Sunday-school lead the children, showing real interest and giving with them, and thus encouraging them to work and save and give, the result is surprising indeed. Extracts from some of the letters which we print show how ready the children are to be led and how happy they are in all working together for a great cause:

A missionary writes from Texas: "It gives me great pleasure to be able to send you an additional four dollars towards the general work of missions. This has been received this week; please add it to the five dollars already sent, which I hope you have received. Last year our school contributed four dollars, and this year they have more than doubled that amount. I thank God for that. When you consider that our children at home are under influences which are in opposition to Church teaching and usages, you will understand how precious their offerings are. If I could wait, I could probably add a dollar more, as there are two or three pyramids out yet, but I cannot wait, so anxious I am to get the offerings out of my hands into the Church's treasury. Please tell us as soon as the \$100,000 are obtained. I feel confident that there will be no lack and that the final counting up will exceed your most sanguine expectations."

A missionary sends \$40 from the Diocese of East Carolina, and says: "I feel rejoiced at the offering from my children; their parents are all poor laboring people and have had reverses in their farming operations in five counties last year. Notwithstanding, Zion has more than doubled her offering, and St. Thomas' gives more than four times as much as last year. If all other parishes have done as well, the one hundred thousand dollar mark will be over-reached. May God grant it to be so!"

From Minneapolis comes a check for \$308.39, and the clergyman writes: "I send you our Sunday-school treasurer's check with deep pleasure. We run some eighty dollars ahead of last year. The boxes were filled with great zeal."

A missionary in South Dakota writes: "The other day an old Indian woman, having received some money from the government, brought me a dollar for each of thirteen Missionary Bishops, to be a personal gift for each, to be used as he thinks best. The whole amount is more than a tenth of what she received."

Another missionary to the Indians sends \$36.35, and writes: "This is the Easter offering for missions of the Indian congregation of Hobart Church, Oneida. You can understand that these people are very poor, and an offering from them means much more in the way of self-denial than the same amount would from a white congregation. There were sixty of the pyramid boxes taken by Indians who called for them at the mission house. I simply gave notice in church that I had them and would supply each person who would call for them. In opening the boxes I found one marked 'Jane D—, for George D—.' George has been 'asleep in Jesus' since the eleventh day of October last, but the mother heart of that poor Indian woman (who cannot speak English) longed for the joy and comfort of having her boy's gift on the altar. She had a box of her own, and her husband had one of his own, and the little daughter had one for herself, but there must be one for George. That box contained small pieces to the amount of one dollar."

From Mississippi a rector, inclosing \$35.19, writes: "I want to be among the first to get in with the children's Lenten offering. This is the first year that this Sunday-school has used the pyramids, and I feel quite satisfied with the result. I kept them stirred up with missionary stories, and readings out of *THE YOUNG CHRISTIAN SOLDIER*. The children were very much interested. The parish has never hitherto done any work outside of its own field."

From a school on Staten Island, New York, comes notice of an offering of \$180, with the words: "Is not ours a banner school?"

From Western Texas, with \$25.90: "I ask you to note that the following fruits of Lenten self-denial come from a mission so impoverished by removals and financial distress, that its members can only raise ten dollars per month for their missionary, and would do better if they could. This was our first Lenten observance and our first



Easter. I give three Sundays here, having eight missions in charge, but I am able to serve only four regularly at present."

From Northern Texas, with \$40, the amount of the Lenten offering of twenty-three children: "Our people here are nearly all in limited circumstances, and I know personally that this forty dollars represents much real self-denial and hard work on the part of most of those children who offered. I believe if all the schools in the country do as well as this little mission out here in Texas, that not only will the \$100,000 be safely landed into the missionary treasury, but much more will be given. May God grant it!"

From Orange, New Jersey, with \$40, the clergyman writes: "I may say that this little parish is not yet a year old, that it has as yet no church building, and the services are held in the house of one of the parishioners. But the parish bears the name of the Missionary Apostle, is itself the outcome of missionary work, and desires to add its mite to the missionary treasury of the Church, and I feel sure that a parish which begins its corporate life in this spirit, will be greatly blessed in its work."

From a mission in Northern Texas, which is served by a lay-reader, comes \$33.43, the offerings in thirty-six pyramids.

From Arkansas, with \$35, the rector writes: "You will notice that the amount is a little in excess of last year. For this we are very thankful, for it has been a great pleasure to all of us to work for the noble cause of missions. We feel that we are in the missionary field; at the same time we want to fall into line with the great army of children doing the work of the Church."

The lad who said "that \$100,000 *must* be raised" and gave two cents more to be added to it, has asked his rector for another pyramid to put his savings in. "He is an orphan living with an aged grandmother, and picks up a penny now and then by doing errands." His rector writes: "I am sure that your work among the children will raise up a new generation filled with the missionary spirit."

### A SAD PICTURE.

THE following letter from one of our clergy draws a picture which truly represents a good many parishes which go on in ignorance year after year, yes, for generations, without suspecting the cause of their leanness. We print the letter here hoping that the Lord may use it to show to such parishes and people as it describes a picture of themselves if haply they may repent. Oh, for the strong wind of the Spirit at this season to blow upon the hearts of all God's people! Oh, for the fire of love to flash forth in flames of devotion!

I believe I have done all that I could have done, during the last four years in this little parish, to bring the people to some sense of the responsibility of wealth and the necessity of supporting Christian missions. That is to say, although I might have said and done more, it would have probably hurt the cause I had in hand and unseated my influence if not my rectorship. The human mind in a little, isolated, rural community, is a very peculiar subject of microscopic study, and perhaps there is nothing in all the world of ignorance and prejudice more difficult to reach than the narrowness of such people when they have it by tradition, training and heredity through three or four generations. This parish was born about seventy-five years ago, under the auspices of a set of shrewd business men, who at once laid down the rule that "this parish was going to take care of itself, and was not going to give any money to missions," and they have been trying, with admirable obstinacy, to work out that rule ever since. They end, every year or two, in parochial bankruptcy, and a piteous cry for special offerings, subscriptions, and gifts, to lift them out of misery. Yet they learn nothing and forget nothing, but go on their doomed way of judicial blindness, and there is no man that seems to think there was any inspiration or wisdom in the old proverb: "There is that withholdeth more than is meet, but it tendeth to poverty."

Now all this is to apologize for the smallness of my figures. I will do what I can



with elder people, and try to give you a supplementary offering before the first of June, but my hope is in the children who are under my training; if it were not for that encouragement I hardly think I should be able to stay where all that is beautiful in nature is so marred and violated by that "covetousness, which is idolatry."

### A NOBLE LIFE.

A CORRESPONDENT of the *Church Standard*, writing from Boston over the initials A. J. C. S., pays the following well deserved tribute to the late Dr. George C. Shattuck of that city, who was honored and beloved wherever he was known. Of Christian laymen such as Dr. Shattuck the Church cannot have too many:

By the misuse of terms to which we become accustomed, Dr. Shattuck would not have been called or classed as a "liberal"; far from it; and yet he was the most liberal and broad-minded of men. And in all his hours of religious devotion he never once lost his sympathy, his touch with whatever was true and good and noble in this community. And so he became a man of great influence. Offices and trusts sought him. He was wise in council, zealous in work, liberal in opinion, generous in gifts. Best of all, he gave himself, and gave without stint. Shortly before his death he said to a friend, "I am very weak; my heart is almost gone." To which the friend responded, "Well, Doctor, you have been giving your heart away so freely all your life that you ought now to have very little of it left." . . .

It is not easy to picture the beauty of this life that has been passed among us, nor the fine influences which have radiated from it, and shed their light in so many ways. This was indeed a white soul; an inspiration and a benediction wherever it went; and the very peace of God seemed to have descended upon the good man. For many months, in patience and love and perfect trust, he had awaited the call of his Master. Nothing for sorrow, nothing for tears, was here; but triumphant faith and a joyous life, radiant with immortal hopes.

"With splendor thus shall close the day  
That ends thy mortal strife;  
Men by thy grave shall stand and say,  
'He lived a noble life.'"

### BRIEF MENTION.

THE legacies this year are fewer than usual and the sum of them is much less than it was last year. This makes the financial problem of the present fiscal year extremely difficult, but there is consolation in the pleasant reflection that the friends of missions still remain with us and can carry out their good purposes themselves without depending upon executors, for which we hope they are devoutly thankful.

A RECTOR, who is himself very zealous in behalf of missions, requests us to send to him some material which he can use to convince a congregation which does not believe in missions. We are reminded of the story of a Congregational deacon whose zeal led him to remonstrate with his pastor because he was not more arousing in his sermons on missions. The pastor replied by proposing that the deacon should preach the next missionary sermon himself. It was agreed to, and on the appointed day the deacon ascended the pulpit and began by announcing that his text was the solemn charge which our Lord gave to His disciples after He had risen from the dead. This announcement was boldly given, but as he lifted up his eyes and looked over the congregation he



was overcome by pulpit fright. He hesitated and stammered out in fragments the words, "Go—go ye—into all the world—and preach—preach the Gospel—to every creature." He could proceed no further. Indeed there seemed to be nothing more to say. His embarrassment had given a singular emphasis to the words he uttered, and they came home to the congregation with freshness and force. The pastor pronounced it a great success, a most effective missionary sermon.

IN view of the enthusiasm evinced in the extracts from letters accompanying Sunday-school Lenten offerings and the earnest desire for the complete success of the undertaking, we trust that all Sunday-schools which did not take the offerings during Lent will avail themselves of the opportunity which is afforded by the keeping open of the offering until Whitsunday. One rector writes: "I have distributed pyramids to the Sunday-school for another offering on Whitsunday. I told the children they had not given enough."

WE ask the attention of our readers to an article in the department of Foreign Missions of this number of the magazine on the subject of the Chinese Exclusion Law. Upon a recent occasion a Chinese official called upon the Rev. Dr. D. H. Greer, rector of St. Bartholomew's Church, New York, by instruction of the Chinese Government, to present to him the acknowledgments of that government of his friendly efforts in behalf of Chinese subjects living in the United States. This fact goes to show that the imperial government of China is fully alive to the serious situation which has been created by the exclusion law, and is keenly appreciative of sentiments and acts of justice in behalf of its subjects.

BISHOP COXE, of Western New York, in his last annual address to the convention of the Church in his diocese said: "The widow to whom Elisha was sent, was bidden to first make the missionary a loaf out of her wasting meal and oil; but her oil and meal were multiplied and wasted not, because she thus honored the Lord 'with her substance and with the first fruits of her increase.' Be sure of this: there are forms of wealth that bring no happiness. Sordid wealth 'tendeth to poverty'; liberality is an investment that repays. A prosperous merchant once said to me: 'I deserve no credit for the liberality you speak of; I have kept an account with God, ever since, as a boy, I began sweeping the floor of my employer's warehouse, and He has never failed to repay me fourfold.' 'I find,' says the bountiful Bishop Wilson, that eminent saint and confessor of the Isle of Man, 'I find that I cannot bring God into my debt.' When he doubled his gifts, he found, that, in unexpected ways, the Lord doubled His."

THE *Mission Field* gives an account of a farmer in the parish of Thorner, in the Diocese of Ripon, who, finding that there was little interest in the parish in the missionary work of the Church, bought a lot of the best missionary books he could find, such as the lives of Bishops Patteson and Mackenzie and others, to lend to the people. First he read the books himself, and was convinced that he was doing nothing compared to what these men had done, so he determined to give \$500 in five years, and to try to collect another \$500 from the people. He accomplished it, less forty dollars from the people. He has given in all \$1,000, and collected more than \$1,600, given away upward of 600 Churchman's Almanacs, and lent 500 books.

#### WITH OUR CORRESPONDENTS.

MRS. B. H. GREENE, who is doing good work among the Chinese in Helena, Montana, writes: "I send you a little note regarding our Chinese mission. I have learned so much, as all the teachers of Chinese have, from these simple, natural Christians,



that I would love to let others know about them. The idea of not giving to missions because they are too weak in numbers to take care of themselves, has never occurred to one of these. What a distorted notion it is for anybody to have. We take up weekly collections to meet the various obligations and expenses of the mission. Chinese Christians are always willing to give, or as they say, to pay. I prefer their word. It clearly shows they believe they have received something for which they owe. Whether for rector's salary, Episcopate fund, for fuel and lights, or for books for their own school—all is handed in as a matter of business. 'We are willing to pay for everything' is the answer I get when explaining—perhaps apologizing for—the purpose of a collection. At Easter the collection is always for missions. It is this collection that excites and interests them most. Absent or present they always give to this. A dollar is considered a fair weekly collection in this little mission. A collection for missions is always twenty or more. This year it was twenty-one and a half. Four were absent, but their gifts, in sealed envelopes, were sent in through friends. They call this giving, not paying."

---

A PROMINENT layman in sending a personal remittance for missions subscribed for 100 copies of the *QUARTERLY MESSAGE*, and wrote: "The proposed issue of the *QUARTERLY MESSAGE* seems an admirable idea. Many who take *THE SPIRIT OF MISSIONS* do not make time to read it, and so busy are the mass of people, with the activities of life, business, domestic cares, pleasure, etc., that the facts of the Church's work are not known. So numerous are parochial demands that our clergy, to a large degree, seem afraid to make outside work prominent, lest it take the means wanted at home."

---

### HOW MISSIONARIES LIVE AND WORK.

MRS. ELLEN B. MAXWELL'S book, "The Bishop's Conversion" (New York: Hunt and Eaton), exposes the ignorance of facts and the gross injustice of the harsh criticism of missionaries as to their style of living, recently made by some English visitors to India, and which caused a considerable falling off in the receipts of the Wesleyan and London Missionary societies whose agents were more especially criticised. These societies sent out committees consisting of leading men in their denominations to examine into the truth of these charges, and after full investigation they pronounced them to be false, and asserted that the missionaries led a self-denying and laborious life, and that they were worthy of the utmost confidence, sympathy and support of the home churches. This book by Mrs. Maxwell, who has been many years in India, shows in vivid and forcible style just how the missionaries do live and how they do work, and is well calculated to convert many besides the Bishop to a belief that missionary life is not one of comparative ease and luxury, but of constant toil, many hardships, and true Christian heroism.

Bishop Thoburn, who has been thirty years in India, commends the book very highly in his introduction to it, and says: "Practical missionaries have nothing to fear and much to hope from a truthful presentation of their work to the Christian public. It is a work which will bear inspection, or perhaps it would be more to the point to say that it demands inspection. Christian people in America should make it a matter of personal duty to acquaint themselves with everything that pertains to this, the leading enterprise of the coming century, the most sacred enterprise of all the centuries. The prosecution and completion of this task is the supreme duty which our Saviour has intrusted to His people everywhere—a task which takes precedence of every other and must hold its precedence until the kingdoms and nations of earth shall all have bowed to the sceptre of our great Immanuel,"



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

---

## UNEXPECTED NEWS OF THE ALASKA MISSION.

As I have an opportunity of sending out word with reference to our work, and especially as to the wants of the country, I have thought best to take advantage of it, as such information might be of importance, if a Bishop with clergymen should enter the region this year.

On the 15th of December, 1892, I left St. James' Mission, Nuklakayet, and travelled up the Tanana river 370 miles, with dogs and sled. In this stretch of country I came across eight winter camps, with a total population of over 360 natives. Of this number 346 are baptized members of the Anglican Communion, and are divided as follows: Ninety-six men, ninety-five women, and 155 children, under eighteen years of age. Neenanu, the central village of this region, is 200 miles from the mouth of the Tanana and is the largest camp, having a population of sixty (sixteen men, eighteen women and twenty-six children).

Twenty-five miles below this place there are about ninety natives scattered over a large, flat tract of country, known as Muntoh (Among the Lakes). These Indians, as well as a few others, winter at Neenanu. This increases the population of the place to about 200 for a few months in the winter, and again in the spring. I promised to visit this village every winter, if the Indians would build me a hut to live in, as a free-will offering. This they gladly promised to do. There are four well built log cabins here, three of which have been erected since my visit of last year. The people are anxious for a minister and a school. The school would have an average daily attendance about the same as that of St. James' Mission. This is undoubtedly the place where a missionary and a layman should be stationed. The Jesuits have already hinted at occupying this region, and

as they will have a Bishop with a number of followers entering this year, we cannot yet determine where the new missionaries will be stationed. This will be a difficult field to occupy, on account of having to freight necessary supplies 200 miles from the boats of the Yukon steamers. If we had a steamboat of our own, as the Jesuits have, this difficulty would be obviated. A steam launch carrying and towing from four to five tons (in weight) would answer the purpose. A half-barrel of flour, costing \$2.50 at San Francisco, by the time it reached Neenanu would cost about \$17.50 if it had to be freighted by the present means.

I trust that help will come this year for the neglected region of the Tanana. The workers are indeed few! May it please the Father of Wisdom to send forth laborers into His harvest. Amen.

Leaving the Tanana, I took a straight course overland across the mountains and down again, reaching Forty Mile, on the Yukon river, January 17th, 1893, after an absence of thirty-three days from St. James' Mission. The whole distance travelled was 690 miles. At Forty Mile I met Bishop and Mrs. Bompas, whose guest I had both the honor and pleasure to be. The Bishop has been visiting near the head waters of the Tanana. Here he baptized twenty-six Indians living on this river. Twenty-nine Tanana Indians of the same region had been baptized previously by the Rev. Mr. Ellington.

The Bishop would invite the services of an American clergyman here. Although Forty Mile is on the English side of the border, most of the miners and Indians are Americans, and all of the mining is done on American territory. Two saloons were kept open this winter until after New Year's

Day, when money became scarce, but the cosmopolitan element of Indians here, surpassing their exemplars, are still making and drinking the vile stuff, although they will soon be driven off, by hunger, to hunt. The miners, many of them, are men without hope. As one of them has said, "We are a bad lot. We don't believe in God, and that sort of thing. I have no faith in those things myself." But some good may be done among these men. They are readers. They want books and periodicals, and it seemed to me that good might be had from healthy literature. So with the permission and good-will of the Bishop I talked with the miners, called a meeting, formed a permanent library organization, with officers and committees, and in three days' time, long after the saloons had to close, we were able to collect \$315 in gold for periodicals and books. The list of books, etc., was submitted for approval, and, I must say, I do not think a better selection, considering drawbacks, could have been made. Any one wishing to send books to the Yukon Miners' Library may do so through myself, at St. James' Mission.

An American clergyman at this place, or near, on the Alaskan side of the border, to work among the miners, would find I am sure his labors compensated far beyond his best hopes, but it needs the right man, who I am sure would have no difficulty in raising from \$1,000 to \$2,000 yearly.

Bishop Bompas has done and is still doing his good work, both summer and winter, among our own people (I mean the Alaska Indians) ungrudgingly; but it must be mentioned, although he does not refer to it, that his trips among our people require both time and money. Time he could readily use to his purpose among his own peo-

ple, and the money comes from English pockets.

I wrote an important letter last September, with extracts from a letter of Bishop Bompas in reference to the upper Yukon. I am under the impression that this letter is still at St. Michaels. The Bishop suggests a missionary at Fort Yukon, where he would be within reach of about 500 Indians. This would relieve the Bishop of all responsibility for this region, which he visited this past summer, and considers it his duty to continue to visit till our society takes the work up.

If there is any opportunity for securing a government school at Nowikakat, eighty miles below St. James' Mission on the Yukon, I would strongly urge the Society to obtain it. There is a trading post here, and a small permanent village of natives, but many Indians congregate here in winter and spring, and as the trader informed me, as many as 400 Indians have been here at one time. The average daily attendance at the school might be from twenty-five to thirty scholars. From St. James' Mission down to Nulato, a distance of 200 miles, all the natives were baptized either by the English missionaries, or ourselves, and are thereby our people.

Early to-morrow morning I leave Forty Mile to return to the mission. I shall take route different from that by which I came, hoping thereby to see Indians of the upper Tanana that have not been reached by any missionary.

The last time I heard of the Rev. Mr. Chapman was last September, when he was well, and at word on his church edifice.

J. L. PREVOST.

FORTY MILE, NORTHWEST TERRITORY,  
January 25th, 1893.

### THE WANTS OF OKLAHOMA AND THE INDIAN TERRITORY.

IN accordance with the suggestion of the Board of Managers, at its March meeting, I send you the following statement of our needs and corresponding desires in Oklahoma and the Indian Territory. We now receive from the Board \$1,200 for white work and \$300 for Indian work. This has been already all appropriated (by the Bishop of Arkansas) to the two missionaries at Guthrie and Oklahoma City, and one Indian Deacon

at Darlington, and, at present, for several months at least, it is not possible to divert any part of it to any other part of the field. There is, in my judgment, good and immediately profitable openings for at least five more missionaries in the white field in the two territories, namely, two more on the line of the Santa Fé railroad in Oklahoma and the Chickasaw nation, two in the Indian Territory on the Missouri, Kansas



and Texas railroad among the white towns, and such of the civilized Indians as we can reach at once, and one on the line of the Rock Island railroad, in the west centre of Oklahoma. About one-fourth of the support of such missionaries might, perhaps, at once be gotten from the field. Nevertheless, the fields are such as will repay outlay and labor in the near future, I believe. The territory I mention is at present the home of 275,000 white people and some 60,000 civilized Indians, and on its borders are some 15,000 "blanket" Indians, among whom we are at present able to do very little.

Interesting as is the Indian work which may be done here, the white work is by far the most pressing, demanding, in my judgment, all our resources and efforts in order not to miss present opportunities, which are many and fleeting. The reasons why I cannot secure more clerical support from the people themselves are (1) that they are, in even the most important and rapidly growing towns, only a small handful and never of any considerable wealth, and (2) because they have as yet everything to do. There are no churches, or even lots for churches, except in four places. There is but one church building in Oklahoma and the Indian Territory (at Guthrie) and their first gifts and labors must almost always be directed toward getting some sort of a suitable place for holding services, gathering a Sunday-school, and showing, also, as nothing else than a church building will show, that we have come to that community "to stay." For this reason, also, it is impossible for me wisely to use much, or the most, of what small amounts come to me as "specials" and personal offerings for the support of missionaries, because almost every dollar of such gifts is, and will be for some time to come, needed to enable me to secure building lots and put up modest, inexpensive buildings where our people can be gathered for occasional services, or where they can have regular services with a lay-reader, and organize and sustain Sunday-schools, on the doing of which often depends absolutely the present life and future growth of the mission station.

Not less than ten such churches must be built within the next year, because suitable

rooms cannot be rented except at ruinous cost, and oftener still, cannot be rented at all. For Oklahoma I may be able to secure loans from the American Church Building Fund to help us; I am trying to do so as far as I can; but in the Indian country, where the need is just as pressing, no such aid can be gotten, because no mortgages can be given, or any security that will satisfy the rules which govern the Building Fund Commission. Yet there are not less than seven excellent openings among the white people in the Indian Territory (not Oklahoma) offering themselves at once, openings which will diminish in value if we cannot take them soon. In addition to this the "Cherokee strip," 300 miles long and fifty miles wide, will be opened for white settlement not later than the coming August or September, which means that a population of 50,000 white people will be added to my charge in a week's time, and that nine or ten permanent towns, which in six weeks will have from 500 to 1,500 inhabitants each, will be open for pioneer mission work, where we may, if we will, be the first in the field, with all the opportunity which such a position will give us to plant the Church firmly and quickly. It is an opportunity that I must be as nearly ready for as I can. I must also in the next six months, or sooner, build a Bishop's house. No house can be either rented or bought in any suitable town. Half of the cost of land and building, perhaps more, I shall secure from the community where I make my home, but the other half I must give or raise myself. These details, perhaps wearisome and seemingly needless, I give in order that the Board may realize the fact (as perhaps it already does) that *everything*, practically, is to be done, all Church property to be accumulated, and that, willing as the people are, they are not able to grasp the opportunities on the seizing of which, now or soon, depends the future of the Church in this region.

It is this which makes it justifiably true that we are not able just now to provide the support of our own clergy, and makes me urge as earnestly as I can that something, if only a little, may be added to the appropriation for the white work in these territories. I fully recognize the position of the Board, and am sure that whether they give

or withheld it will be done wisely and from their larger knowledge of the needs of the whole field and of their own resources and responsibilities; but I earnestly urge on their attention the facts of the lack of attention heretofore given to this field, its present extent and assured future, its lack of surplus wealth or the rapid accumulation of wealth (since it is a *new agricultural community*) and its present justifiable dependence upon the gifts of the Church. There are 100,000 more white people here than in North Dakota, 125,000 more than in Idaho and Wyoming put together, and twice as

many as in the State of Montana, and this in addition to upward of 70,000 civilized and semi-civilized Indians.

I shall try to cultivate the spirit of self-help; indeed, I do not think it lacking; but the problem of what shall be the Church's future influence and standing in this community, is practically a question of how much means may be expended, and how many men may be put to work in the next three years, or at most, the next five.

F. K. BROOKE,

Missionary Bishop of Oklahoma.

OKLAHOMA CITY, March 31st, 1893.

### A LETTER FROM BISHOP GRAY, OF SOUTHERN FLORIDA.

I HAVE delayed answering your last letter until I could have an interview with Bishop Weed and learn from him many things which were more or less obscure and difficult of understanding. I succeeded in having the desired interview yesterday afternoon and evening, and feel now that I am far more a master of the situation, so far as understanding the actual status is concerned and knowing what is needed for future operations, than I have been at any time since I commenced my work.

I will answer your query now by saying that I do "wish you to remit to me quarterly, and I will, with the approval of my local standing committee disburse the amount."

But, oh, the sum appropriated to this jurisdiction, even augmented by all I can hope to raise through the Woman's Auxiliary and my own personal appeals, which I make at every parish and mission, is utterly inadequate to the needs of the situation, if I am, as almost universally invited, to possess this whole territory for Christ and the Church!

I desire to present a few thoughts which may enable you to do some good work through the excellent medium of THE SPIRIT OF MISSIONS.

1. As to extent of territory.

The Missionary Jurisdiction of Southern Florida embraces about two-thirds of the state, being nearly 40,000 square miles, or but little less than the entire State of Tennessee. There are only five self-supporting parishes in the entire field, while there are sixty or more missions and a large number of places and country neighbor-

hoods, where work ought to be begun at once, if possible. Beginning at Key West, I have travelled and preached almost every day and night, spent three nights, during three months, in my own home, and must still go on until the last of May before one entire visitation of the whole field shall have been completed.

2. As to the various classes to be reached.

I doubt if any field in the country can show as great a variety in the work to be done.

First, I reckon the native Floridians. These go under the general name, sometimes used jocularly, and sometimes slightly, of "crackers."

Secondly, there are about 30,000 Cubans, who are still, for the most part, a Spanish-speaking people.

Thirdly, there are, as variously estimated, from 500 to 2,500 Indians in the region of the everglades, difficult of access, as yet, almost untouched by Christianity, and demanding prompt attention.

Fourthly, there is a very large proportion of Colored people, among whom, I am thankful to say, the Church has one large, self-supporting parish and an increasing number of promising missions. This field is a very inviting one, and, at the same time, one which needs the most liberal and unstinted appropriations.

Fifthly, there are considerable numbers of English people: At some places, entire colonies or settlements almost exclusively English, and at others, a very considerable and influential portion of the community being of that stock, while scattered over the whole jurisdiction are isolated families



and individuals, like scattered sheep, exiles alike from their native country and from their mother Church.

Sixthly, there is what might be called the visiting contingent—people from the North and the East, who make some portion of Florida their home from two to six months of the year. This class has done a great deal for the Church in this state, but there is great danger of an unequal and spasmodic life in the Church in such places, unless a persistent and unflinching effort be made all the year round for the benefit of the permanent population, so as to preserve the proper equilibrium.

Seventhly, there is what may be styled the cosmopolitan population. It is the powerful and permanent factor of all this region. It is made up of persons from nearly all the states and territories, and indeed, from other countries as well, who, drawn to this favored spot at first perhaps for climatic reasons, have been pleased to make it their permanent and beloved home. The city of Orlando is a fair sample of this class. At a meeting of citizens which was recently convened for the purpose of promoting the interests of the place, it was concluded to ascertain how many states and territories were represented by the assembly thus convened. There were found to be no less than twenty-six states and territories, East, West, North and South, represented there.

Now in all these we have good work going on, except in that of the Indians, and among them, if it please God, work will be begun within a few months.

The very conditions existing here seem to transport one back to Apostolic days—travel by land and by water, with horses, mules or on foot; services in school-houses, dwelling-houses in the woods and by the sea shore; people coming miles over land to worship, or as I have seen, all the families and individuals of a certain community reaching the church by the riverside in little boats, rowed, some by men, some by women and some even by children.

I have had service and preached in a private house, where planks were laid on chairs so as to make benches, and when I went into an adjoining room to put on my robes, found a half-dozen or more mothers with their babies, some in their laps, and some asleep and laid upon the beds there. This was on a week night, but persons had come

from two to ten miles to be present. More than once I have put my robes on in the woods near the school-house, and then made my way as well as I could through the crowd to the little table or stand at the opposite end from the door. I have been thrilled through and through by an inward vision of Pentecost when I stood and preached, for the first time in my life, through an interpreter, and realized as never before the catholic and comprehensive character of the Kingdom of our Lord Jesus Christ. I have stood in the reader's stand in a large cigar factory and addressed 300 men through an interpreter while at their work forming, rolling, and finishing cigars. I have laid my hands on the head of a lone woman, who, with her own slender arms and all unaccompanied, rowed her frail little skiff a distance amounting to sixteen miles in order to receive the holy Apostolic rite.

The missionaries of Southern Florida are a band of self-denying, laborious and determined men, who have the martyr spirit in them, but many vacant places are calling for more of them, and I must have them and also the means to support them.

God has given us a grand opportunity here, and if the Church at large will only see it and determine to embrace it, we can go in and possess the land.

A lady, almost in the extreme south, near the place where my first Indian mission is to be, said to me: "Come to where I live and visit us. I will give you all the help I can in your work among the whites and the Indians. I am a Presbyterian, but I believe the Episcopal Church is what this whole region needs, and I will help you to spread it."

I trust that you may be able to increase the appropriation for my field of labor, or, if that be impossible, that some "specials" may come in to help me out.

WM. CRANE GRAY, Missionary Bishop.  
ORLANDO, FLORIDA, April 5th, 1893.

—Dr. Horden, Bishop of Moosonee, has translated into the Cree language the Prayer Book and Hymnal, "Pilgrim's Progress," a catechism, and a Bible and Gospel history. He has just finished what he regards as the crowning work of his life—the complete translation of the whole Bible into the language of the Crees.

## MISSIONARY INTELLIGENCE.

NORTHERN TEXAS.—*Dallas, Texas*, April 10th, 1893.—The formal dedication of St. Mary's Institute took place on Easter Monday. Through the generosity of friends scattered over a wide area all indebtedness upon the buildings and grounds has been liquidated.

A beautiful memorial brass has been placed in the wall inside the main entrance commemorative of the happy event. It bears the following inscription: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. This house and the grounds around it, procured and founded by the generous gifts of holy women patiently collected through the co-operation of many persons working over a wide area of the United States during a series of years, henceforth to be known as St. Mary's Institute and designed as a boarding-school for the Christian education of young women, is now solemnly dedicated to Almighty God, to be used forever for this holy purpose, according to the discipline, rites, and usages of the Protestant Episcopal Church. Its ideal 'The highest scholarship combined with the purest religious tone.' Whoever you are who enter here say one prayer for yourself and this for others: 'To those who have given of their means or personal service to found this house for Thy glory, do Thou, O Lord, grant the blessing of peace and let light perpetual shine upon them; through Jesus Christ our Lord. Amen.' All Saints' Day, 1892."

A beautiful set of vessels for the Holy Communion has also been presented and was consecrated on Easter Day, and used also on the day of dedication.

The ceremony of dedication was most impressive. Pursuant to invitation, some 300 persons assembled at St. Mary's to witness the proceedings. Punctually at eleven o'clock a gentle touch upon the electric button sounded the large gong in the main hall, which brought the guests to attention. A few words explained the order of march and cleared the halls of the chatting visitors.

The procession, consisting of all the pupils, five vested clergymen, and the Bishop, formed in the large music hall at the top of the house, and moved through all the class-rooms in order, repeating the appointed versicles and prayers from the

form I had compiled for the occasion. Then we moved down to the dormitories, the parlor floor, the kitchen, the dining-room, out and around the building and in again, finally concluding the whole office in the study hall.

A feature of special interest and solemnity was the long line of pupils and teachers, clergymen and friends standing in the main hall and stretching entirely across the house from the entrance to the end of the wing, and in that position, facing the memorial brass, reciting the prayer for the school. A solemn hush fell upon the crowd of friends as the words, "To all those who have given of their means or personal service to found this house for Thy glory, do Thou, O Lord, grant the blessing of peace, etc.," were spoken slowly, reverently, and tenderly.

ALEX. C. GARRETT,  
Missionary Bishop.

WESTERN TEXAS.—*San Antonio, Texas*, April 15th, 1893. I have nearly completed my annual visitation, having only two more places to visit before convocation. Our affairs were never so flattering as at present. We have more clergymen than ever before in this jurisdiction, and at nearly every point visited, notwithstanding the depressing effects of the drought on business, the condition of our Church work was encouraging. Our men, thanks to the liberality of our fellow-Churchmen, have been able to hold on when others have been compelled to abandon their work. Prejudice is subsiding in the face of manifest spiritual results. If the good Lord will continue His favor for a few years more I am sure we shall be ready to enter the sisterhood of dioceses.

The project for building a boys' school is most flattering. Land worth \$10,000 has been given by one of our own people, with the privilege of selling for the benefit of the school. Other land is promised for the site. One tract of twenty acres has been offered and one of the town-site companies offers location and additional lots for sale, if we will locate on their addition. We truly have reason to thank God and take courage.

J. S. JOHNSTON,  
Missionary Bishop.



# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## THE CHINESE EXCLUSION LAW.

THE new Chinese registration and exclusion law, commonly known as the Geary Act, will go into effect shortly after this number is issued. We have repeatedly called attention in these pages to the enormities of this law. Some months ago a joint meeting of representatives of a number of societies having Chinese work was held in the Managers' Room of the American Bible Society, when a committee was appointed to visit Washington in order to make an effort for a repeal of the law or a mitigation of its severities. Thousands of citizens petitioned the late Congress to the same effect. While these efforts were not directly successful, the force of public opinion, it is understood, kept the appropriation for carrying out the law at so low a figure that it necessarily will be to a very great extent restricted in its operation.

At its late session in this city the House of Bishops adopted the following resolution:

*Resolved:* That this House desires to place upon record the expression of its deep conviction that legislation calculated to bear specially and hardly upon the Chinese race is not only essentially unjust and in violation of the most venerable traditions of our government, but is also likely to precipitate an antagonism to American citizens residing in China, which may lead speedily to the expulsion of all such residents from China, and to the ultimate prohibition of the extension of American civilization or any of its benefits to that great empire.

The Presiding Bishop, and Bishops Whitaker, Hare, Potter, and Paret were appointed a committee to present this resolution to the President of the United States, the Secretary of State, and other authorities at Washington, and to use all their urgency to arrest the execution of the law to go into operation.

The Committee met at the capital on the

15th of March and had a long interview with President Cleveland. How far their arguments were effective we do not know; but it is a fact that the Chief Magistrate has since caused a modification to be made of some of the most oppressive regulations set forth under authority of the Geary Law. The applicant for a certificate of residence is not now required (as it was previously announced that he would be) to bring photographs of himself; one credible witness (instead of two witnesses) will now suffice, and in several minor particulars there has been relaxation, much to the gratification of our Chinese residents.

There is further evidence of the trend of public opinion in the proper direction in the present outspoken course of the secular press. *The New York Times* in a recent issue gave a column to the report of an interview with the Rev. Gilbert Reid, a missionary recently from China, and the following day published a leading editorial showing the injustice and unworthiness of the whole course of our legislation against the Chinese.

Mr. Reid, like our own Mr. Sowerby, has suffered physically at the hands of rioters in the interior of China. He came to America, after visiting the larger cities of the great empire, to present the situation as the Chinese regard it. They do not see with our eyes, and they draw their own inferences; but it is not often that they are overreached in the long run in matters of diplomacy. Mr. Reid says, among other things:

The Chinese Exclusion Act involves the most far-reaching international questions of the present time.

Trust the ingenuity of the Chinamen to invent

some form of retaliation which will be effective, unique, and far-reaching. If the act goes into effect and on a test case it is declared constitutional, all American interests in China will be retarded.

In the eyes of the Chinese Government, the hurried legislation is regarded as a slight or an insult to that government. China believes that this is a question to be settled diplomatically, and she would have been willing to have given substantially the same results, so far as the coming of the Chinese to America is concerned, if a treaty instead of legislation had been the method adopted by this country. China now looks upon this government as having given evidence of bad faith. China takes the position that if her subjects—especially those of the laboring classes at whom the exclusion act is aimed—are not wanted in this country just now, she is willing to help keep them at home. This was attempted by treaty a few years ago, and China objected because the period of exclusion was fixed for twenty years. She considered that too long a restriction. That government would be willing to make the exclusion for a period of ten years.

The question of the observance or non-observance of treaty provisions may be regarded as insignificant to an American at home, but to the American in China the question is a vital one. It should be remembered that China, at the outset, wanted neither to open her doors to foreigners nor allow her own people to migrate to other shores. She wanted to be left alone. But China bowed before western civilization and yielded to the requests of other nations, America among the number, to make treaties. Since then the observance of treaty rights and privileges has been drummed into the Chinese ears, and everything which foreign nations have done or attempted to do in China has been done by the might and authority of the treaty. Not only this, but every treaty has contained the "favored nations" clause, and it is because of this clause that the question becomes so broad and important, not only to Americans, but to all other foreign interests in China.

Many of the privileges which Americans have enjoyed in China did not originally come because of treaties made between America and China, but because of provisions in treaties with other countries.

One important privilege, so far as American mission work or business enterprises are concerned, is that relating to the rights of Americans to locate in the interior cities and towns of China. Under our treaty only twenty ports are open to Americans. They are known as "the twenty treaty ports," but the "favored nations" clause, which guarantees to Americans the same rights as those extended to other nations, gives us the benefits of treaties made between China, France, and Germany.

France and Germany have treaties which allow the people of those countries to live at interior points. Under the American treaties, the Americans in China have no right to purchase property in China. France and Germany have that right and the "favored nations" clause has made it possible for American business men or missionaries to purchase property there. From this it may be seen how important is the strict adherence to the treaties. It is almost a vital one to the mission work. It is one on which depends any further extension of American interests in that kingdom. If the present law is held to abrogate the treaty, will it affect the regard in which the Chinese hold the treaties with other foreign countries?

The Chinese, as a people, have nothing to say about the question. It rests wholly with the emperor. If the Americans pass a law breaking the

existing treaties the emperor may do the same. There are indications that he will do this. Under the treaty of 1880 between China and America, it was stipulated that rice and certain other articles carried by American vessels from one port to another in China should be at the same rate of duty as the same articles carried in Chinese vessels. Under the "favored nations" clause the same rate was extended to German, English and French vessels. Last November it was ordered that rice carried in Chinese vessels should be made free of duty, while the duty on that carried in English ships remained at its former figure. Lord Roseberry, on behalf of the British Foreign Office, made remonstrance, claiming that the clause in the American treaty gave the right of freedom from duty to rice carried in English vessels, whereupon the Chinese Foreign Office declared that the treaty had been abrogated by the American Government, and the "favored nations" clause would no longer apply. This puts our government in an awkward position. Americans should consider what will be thought of this government if Congress has the right to pass a law which takes precedence over a treaty. Suppose the same thing were done by the Chinese Emperor.

There is no reason why America may not outbid other nations in selling those commodities which China wants. There are open doors for Americans to enter for selling the things that empire needs in her mining, railway, steamship, and war equipments. The trade is now not large, but if American legislators can do nothing to help, they can at least refrain from utterly destroying American trade relations with China.

Being asked, What will be the effect of the Geary Act on mission work, Mr. Reid replied: "Our hope is that China will do better than the United States, and that while our own government may be less able to protect us there, China will be more inclined to protect us as she learns from the intrinsic merit of missionary work that it is desirable. There are over 1,000 Americans in China who are still citizens of the United States, and over 100,000 Chinese in America, still citizens of China."

Commenting on this the editor of the *Times* puts forth the following vigorous and timely paragraphs: "The interesting interview published in yesterday's *Times* with the Rev. Gilbert Reid, lately a missionary in China, ought to excite reflection among Americans generally." Speaking of the restricted legislation, he writes: "It is making a mild statement to say that it is disgraceful to a civilized country. It would be disgraceful to a barbarous country. Certainly we have nothing of anything like the same gravity with which to reproach China. We have nothing, indeed, with which to reproach the Chinese Government except a prejudice against us, which we regarded as 'barbarous,' but which took the form only of declining to admit Americans or Europeans to settlement in China for the purpose



either of business or of residence. In order to break down this prejudice, and to compel Chinamen to associate with them, Europe and America resorted partly to moral suasion and partly to violence with such effect that the immemorial barriers were broken down and representatives of European civilization admitted to reside and trade in China on almost equal terms with the natives.

"It cannot be said that Europe has broken faith with China, but America undoubtedly has done so. After we had clamored and battered at the Chinese Wall, and broken it down, a dribble of Chinese emigration began to flow our way in spite of the wishes and the policy of the Chinese Government. We had secured treaties guaranteeing us in China the footing of 'the most favored nation,' and we proceeded to violate those treaties by enactments that made China the most disfavored nation, for we certainly would not have offered to the meanest power in Europe the insult and the stigma that were put upon China by the terms of the Geary Act, which is to go into effect next month, nor would we have endured such a course from any nation on earth. The Chinese policy of keeping the Chinese at home has nothing at all to do with the questions raised by this exclusion act, and the attempt of our State Department in the correspondence recently published to make out that it had was as disreputable as it was lame, and leaves us in a very sorry plight, not only before Chinese opinion, for which we may say that we care nothing, but before the opinion of Europe, which we are bound more or less to cultivate, and before our own opinion, upon which those of us who are not hoodlums or politicians set a certain value. For the fact is plain and undeniable that our legislative treatment of the Chinese, besides being in itself barbarous and

inhuman, is a direct violation of our treaties with China. We have converted the Chinese prejudice against foreigners in general into a reasoned and justified contempt and disgust for Americans in particular. . . .

"Happily for us, the Chinese populace does not discriminate among foreigners, and is apt to illtreat the unoffending European for the misdeeds of the offending American. The Chinese Government, however, does discriminate and will, of course, retaliate to the best of its ability when the Geary Act begins to be enforced. How much harm they can do us does not clearly appear, but doubtless they will be able to divert to Europe the Chinese trade with America that would normally be carried on through our Pacific ports, to the injury of the merchants who have deferred to the hoodlums and of the hoodlums themselves. Moreover, they have given Europe a just grievance against us. When a European nation undertakes to take advantage of the 'most favored nation clause' by claiming the benefit of a Chinese treaty with the United States, it is perfectly open to the Chinese Government to answer that that treaty, having been violated by the United States, is no longer in force. This has actually been done, as Mr. Reid points out, in the case of Great Britain and in spite of the remonstrance of the British Foreign Office, and it is likely to be done frequently hereafter. If it is done repeatedly and systematically there will be a justification for a conference of the European powers concerned. The national issue of such a conference would be an official expostulation with the United States, ignoring the political claims of the Pacific hoodlum and calling upon us to behave ourselves and to stop breaking our plighted faith. Such action would give the final emphasis and punctuation to our national shame."

### THE DANGER OF CONFESSING CHRIST.

THE city of Agra, in India, is a great centre of Mohammedan influence and intolerance. The students of St. John's College in that city have to endure much persecution when they confess Christ publicly. Miss Carpenter, the author of "A Girl's Winter in India," was a guest for a time of the rector of the college. She gives the fol-

lowing account of one of the young men in the institution: "Among the students are several of the highest castes in India, and one boy is the descendant of the great Seyd. He is a noble fellow, tall and athletic, with a splendid head and great dignity of expression, and the rector told us that after years of study and intercourse this brave

young Mussulman has become quite convinced of the errors of his inherited faith. When the reports on examinations were to be sent in to the Allahabad university, and each boy was asked to what creed he should be put down, Seyd in spite of the derision of other students, and at the hazard of all

his prospects to fortune and title, replied, 'A Christian.' So he has consented to become one on Sunday. The indignation among the natives is intense; the town is infuriated, nothing else is talked of. The mother says this will break her heart, but his father declares that he will kill him."

## AFRICA.

### AFFAIRS OF GRAWAY.

THE Rev. R. H. Gibson writes from Cape Palmas, under date of January 4th, as follows: "Despite the war around us, our mission stations at Graway (although so near Half-Cavalla, the seat of war) are spiritually alive. We have had some fear that our spiritual work would be greatly hindered, but our prayers have prevailed, and it is at present otherwise. We have lately had an addition of ten baptized adults, among whom are Teba and his wife Nyeble. For several years Teba and Nyeble have been attentive listeners to the Gospel whenever service was conducted in their town, and Nyeble has for several months thought herself a fit subject for Baptism, but awaited her husband's company in the reception of that sacrament. Teba is the chief of the *Tewi-yudu*, which is the law-making power of the town. It was thought, therefore, that if he became a Christian, he would lose his influence with the chiefs of the town, but he became willing, assisted by the bold courage of his wife and the operation of the Holy Spirit, to run the risk, and 'count all things but loss for the

excellency of the knowledge of Christ Jesus.'

"The next Sunday after their baptism, we had at the morning service in the school-house at the mission station a crowded assembly. Many attentive listeners were at the doors and windows and in the yard.

"The civilized Half-Cavallians who fled to Harper some years ago for refuge, and were well cared for by the Liberian government as well as by private citizens, have returned to the allegiance of their fathers, and personally entered the ranks of the Cavalla soldiers and fought manfully in the battle of the 19th of December last.

"Since my last letter to you, war preparations have been made on both sides. The Cavallians and their allies have not yet been convinced of their error in getting up this rebellion, and the government has not yet been placed in condition to check the rebellion by military operations. Until this shall be done the Cavallians will greatly disturb the peace of this part of the republic, as well as check its progress. Already they have run the government into an enormous expense."

## JAPAN.

### A LETTER FROM KYOTO.

THE Rev. A. D. Gring, writing from Kyoto, March 7th, says: "I am delighted that you are helping the parish mission house by bringing it into notice. It will be a wonderful aid to us.

"Our work in the city and country is steadily moving forward. I have recently opened a new service station which is doing very finely. The services are well attended, and I look for much good from them. We are interesting a number of well-to-do citizens of Kyoto and their families. At Otsu also two of the principal men in the town have lately become interested and attend our services.

"Our Sunday-schools also are greatly improving. I need Sunday-school cards as little rewards for attendance. A foreign card is so interesting to the children. If some one will kindly send me several hundred, say of last year's, I shall be very much obliged.

"We hope soon to begin work on the St. Agnes' School buildings. The plans are drawn, and they are beautiful. We shall have a beautiful 'Compound,' when all of our buildings are up. They will form a fine group, and will make a good and wholesome impression. They will be a proper centre for our work here in the city, as well as for the country around us, I



have not changed my mind as to the plan of work to be pursued in Kyoto by our Church. On the contrary I have been confirmed in it.

"Now, last but by no means least, I must express my very great delight, on hearing last Sunday morning from Mr. Page, that Mr. McKim had been elected Bishop. I am glad that the House of Bishops have honored our mission and taken away our humiliation, which was keenly felt. They have also elevated us in the esteem of our Japanese Christians. For the mission and for the Native Church nothing could be better. The Church must honor her mission, if we are to continue to hold the respect of our people. It has done the native Christians in Japan a world of good to be made to feel that our clergy at home were not standing ready to rush to Japan to be their Bishop, but that they stood ready rather to place that honor where it properly belongs—on the mission in Japan. I think Mr. McKim will make us an excellent Bishop, and I feel that all of us will rally around him as loyal clergymen of the Church. This has been the solution of the problem all along to me."

#### NOTES OF THE MISSION.

Letters bearing dates of March 17th and 21st have been received from the mission. The Rev. Isaac Dooman writes, rejoicing in the election of a Bishop for Japan, and says: "The work is progressing steadily, although slowly. The enthusiasm which the whole country showed toward Christianity five or six years ago has altogether consumed itself. The foundation laid now, however, is far better than that laid in such times of mental fermentation. These who enter the Church now do it purely from a spiritual interest and not from any worldly motives.

"The field in which I work has about the same aspect as last year, nothing very important having taken place. Neverthe-

less, the signs are very encouraging. Last night, at Marusui, I had a very large meeting. Just before the meeting I baptized four persons, of whom three were adults, and received two others as catechumens. This morning at eight o'clock I had Holy Communion. I reached Wakayama at noon after riding about twelve miles in a jinrikisha. I shall stay here a few days. The last winter, I am told, has been the coldest for twenty-one years."

#### CHRISTIAN BOARDING-HOUSES IN TOKYO.

In the last annual report of the missions of the American Board in Japan it is said: "Certain sections of Tokyo are thronged with students for the most part in attendance upon private schools. While some of these schools furnish dormitory accommodation for a part of their students, large numbers are compelled to live in boarding-houses with surroundings ill adapted to promote studious habits. This condition of affairs has awakened no little solicitude on the part of many of the Christians, and at their suggestion an attempt has been made to meet the wants of these students by the establishment of boarding-houses in which the aim shall be not to make a profit, but to secure good healthful board, quiet rooms and helpful associations at a reasonable price. Already three of these distinctively Christian boarding-houses have been established in Kanda, which is to Tokyo very much what the Latin Quarter is to Paris. One of these is under the care of the Young Men's Christian Association of Tokyo. It accommodates only fifteen students, but it was intended simply as an experiment and will soon give way to a larger and better building, and later, we hope, many others will be established under the same auspices. The American Episcopal mission is interested in one of the other boarding-houses. So far as we can learn, this enterprise is also thoroughly successful."

#### HAITI.

##### OPENING OF NEW SCHOOLS.

UNDER date of Port-au-Prince, March 14th, Bishop Holly writes: "Paulmé St. Paulin, the young man who finished the three years' course at the farm school last November, the beneficiary of Mrs. Horatio Bigelow of Massachusetts, opened a school

at Palmiste-a-Vin in the mountains of Léogane, connected with the parish of the Good Shepherd, at the beginning of last January. He now has twenty-five pupils. It is the third school in operation in that parish, taught by young men from the farm school of pedagogy."

# MISCELLANY.

## INTERCESSION.

THAT the Spirit of the Living God may come to us all in fuller measure kindling in our hearts fresh zeal for God and new love for men, that the Gospel may be preached everywhere "with the Holy Ghost sent down from Heaven." Remember the words of the Lord Jesus how He said it is more blessed to give than to receive.

## A GREAT PROSPECTIVE EMPIRE.

THE Rev. Dr. Clement E. Babb of San Francisco, writes in glowing terms, in the *Church at Home and Abroad* (Presbyterian), of the State of California, the second in size in the Union: "New York is known as the Empire State. But four states as large as New York could be carved out of California and leave enough for a New Jersey of the Pacific coast. Texas is the largest of our sovereign states; but California, with its 190,000 square miles, is a good second. It has a far greater variety of surface, scenery, climate, soil, and products than Texas or any other of its sister states. Snow-clad mountains look down upon valleys where orange trees are full of ripe fruit. The traveller seeking health can go in a few hours from resinous pine forests to sheltered ocean coves, where frost never comes. As to flowers, we need no conservatories, even for the tenderest exotics. What is mid-winter in the north Atlantic states, is our season of roses and of the gorgeous blossoming of almond orchards.

"I am to write about mission work over here; but I must say in passing, California has the biggest trees on the continent—three forests of them. It has the most wonderful valley, as all agree who have visited the Yosemite. It has the best quicksilver mines on this side of the Atlantic. It has the largest vineyards and orange and apricot orchards in the United States. It has the largest telescope in the world, and will have, until the new one for Chicago is completed. It has the most liberally endowed university in America; though one of the youngest, Leland Stanford, Junior, is

worth not less than \$30,000,000, and it has already nearly 800 students.

"Think of it! California has nearly doubled its population four times in forty years. If this ratio of increase should continue we would have 20,000,000 in 1930—or if it doubled only three times we should have over 10,000,000. What a prospective empire to stimulate the faith and liberality of those who sing,

"Jesus shall reign where'er the sun  
Does his successive journeys run."

## THE LEADING STATESMEN OF JAPAN.

PROFESSOR LADD, of Yale Theological Seminary, has recently visited Japan, and writes as follows concerning the attitude of the leading statesmen of Japan towards Christianity: "Some of the most observing, thoughtful, and influential of the political leaders of Japan are coming to recognize the fact that they, the nation, need Christianity as a moral power to teach the people self-control; need it also to reform evil customs, alleviate suffering, solace sadness, and cheer the fainting national heart. Some of the most reactionary of the 'conservative party,' in view of their inability to bring the nation back upon the Confucian ethics, are really glad of help from Christian ethical teaching and discipline. It is as a moral force that the statesmen of Japan are most inclined to welcome the work of Christian teachers."

## "THE PARADISE OF THE PACIFIC."

THE Rev. H. H. Gowen, late a missionary of the Society for the Propagation of the Gospel to the Chinese in Honolulu, has prepared a book with the above title on the Hawaiian islands and their inhabitants, of which the *Mission Field* says: "Mr. Gowen has written a most interesting book about the islands which form the Diocese of Honolulu. It is lively from beginning to end; and if some should think it almost too secular, we may remind them that it is written more to describe the islands and



their inhabitants than the missions among them.

"At the same time there is in it much about the work Mr. Gowen himself did as the society's missionary, and the results of the planting of Christianity among the natives and the Chinese and other immigrants.

"Civilization scales heights in Honolulu which are hardly reached in England, if we are to judge by some of its external products, such as the telephone and politics.

"The telephone system of Honolulu is probably unequalled anywhere in the world. To begin with, to do business by means of telephone is so thoroughly in accordance with the *dolce far niente* disposition of the people, that a very strong inducement to try it is established *a priori*. Then it becomes so easy to gossip over a very wide circle that in time the telephone becomes as indispensable as ice-cream or rocking-chairs to the households of Honolulu, and soon all shopping, collection and retailing of news, making of appointments, calling of meetings, and business of a thousand varieties is done through the wires which connect every house (almost) with the central offices. Electric lighting is now well established also, and the houses are beginning to follow the example set them by the streets and stores."

### NEW DIOCESES AND BISHOPS.

THE Rev. Alfred Clifford, M.A., secretary to the Church Missionary Society in Calcutta has been appointed Bishop of the newly-created diocese of Lucknow. Mr. Clifford took his B.A. degree at Cambridge in 1872 and his M.A. in 1878; was curate of St. Nicholas', Nottingham, from 1872 to 1874, when he proceeded as a missionary to India. He was appointed secretary to the Church Missionary Society in 1885, and in the following year honorary chaplain to the Bishop of Calcutta. He has for some years labored as a missionary, partly at his own charges, having relinquished a part of his salary for the maintenance of a native evangelist.

The Rev. Wilfrid Bird Hornby, vicar of St. Columba's, Southwick, London, is Bishop-Designate of the newly-formed diocese of Lake Nyassa, Central Africa. The new Bishop is forty-two years of age and is

said to be highly educated and distinguished for successful pastoral work.

Rockhampton Diocese, in southeastern Africa, may be considered an accomplished fact, for Bishop Dawes, Coadjutor for Brisbane, has been elected to be the first Bishop.

Bishop John Selwyn's see of Melanesia, which he has vacated through ill-health after fifteen years of service, has been offered to the Rev. Alfred Penny, vicar of Tunstall, Staffordshire.

### A STARTLING CONTRAST.

OF heathenism in its principles and practice, it is enough to say, on the authority of those who have really studied it, that alike in ancient Rome or in modern India, it is far too infamous to be fully described. Living in the purified atmosphere of Christendom, and merely glancing at the superficial fairness and picturesqueness of the classic and of the oriental world, we can form no true idea of what the horror and vileness of heathendom has been and is. And therefore we do not recognize the debt which the world outside the Christian Church owes to Christianity. Startling was the contrast between the pagan life revealed when Pompeii and Herculaneum were uncovered in the last century, and the contemporary Christian life revealed when the catacombs were discovered in 1578. "What the soul is in the body, that are Christians in the world," says the Epistle to Diognetus, written within 100 years of the Ascension; and far-reaching has been the influence of the innocence and joyousness, the hope and peace, the family love and wide charity, which came into the world with the good news of its Saviour.—*Selected.*

### MISS E. JANE WHATELY.

THE death of Miss Mary Whately of Cairo, has been followed by that of her brother, Archdeacon Whately, and now by that of their sister, Miss E. Jane Whately, the eldest daughter of the famous Archbishop of Dublin, and perhaps the one who inherited the largest share of his special intellectual qualities. She wrote of her father's life in two volumes, and was the author of "Cousin Mabel's Experiences" and "Cousin Mabel's Sketches," in which theological and other subjects were discussed.

An English Church paper says of her;

"Miss Whately was a great traveller and linguist, and at one time used to winter regularly at Cairo with her sister, Miss Mary Whately, the well-known head and foundress of the Cairo mission schools. Her command of Italian enabled her to give informal Scriptural addresses to Italian navvies and masons working in Switzerland or elsewhere, and she had a fair knowledge of Spanish, and a really good one of German and French. These accomplishments and this wider experience, joined to an inexhaustible flow of interesting and argumentative conversation, made her as interesting to a large circle of cultivated but above all Christian women, like-minded with herself, as her affectionate, faithful, and profoundly religious nature made her dear, and she will be keenly missed by many."

### A SEVERE BLOW AT BUDDHISM IN JAPAN.

THE Rev. Henry Loomis writes to the *Gospel in all Lands*: "One of the severest blows that has been struck at Buddhism is the recent decision of the Tokyo city council that the cemeteries of the capital shall no longer be under the control of the various temples, but controlled by the district officials. The priests can thus no longer sell the ground, as heretofore, for burial purposes, and the great part of their income will thus be cut off. This action has caused great uneasiness among the priests, and it is reported that they are resolved to contest the matter by a lawsuit against the governor.

"Whatever may be the issue, it is evident that the superstitions of the past are steadily losing their hold upon the minds of the people and opening the way for the coming of the King of Righteousness with healing in His wings."

### AN IMPORTANT EFFORT.

THE Rev. Dr. Paton, the venerable missionary to the New Hebrides, in a recent address in Boston, said that the Christian natives of the South Sea islands have given up their native intoxicating drinks and have nothing to do with the liquors brought to the islands by foreign traders. These traders, however, come to the islands in great numbers with various intoxicants, and murders and suicides are the consequence. A slave trade is also going on

which has already taken 90,000 people from one group alone.

Great Britain has forbidden her traders to supply the natives with liquors and firearms, and France and Germany are ready to do the same if the United States Government will, but it refuses to join in such an arrangement.

The principal reason of Dr. Paton's visit to our country is to enlighten our people on this subject and to try to get through them a change of policy on the part of the government.

### AN INDIAN CONVOCATION.

THE Rev. J. A. Gilfillan writes to the *Minnesota Missionary*: "On February 24th a convocation of Chippewa Christians was held at Leech Lake. All the Indian clergy were present except Rev. J. Johnson (Enmegahbowh) and George B. Morgan. The former was prevented by age; the latter by sickness. Rev. Mark Hart and family drove seventy miles through the snow-drifts from Red Lake. Three women walked from the same place through snow two feet deep, and camped out on the way. Three two-horse sleigh loads came from White Earth, eighty miles distant, and one from Pine Point.

"The principal question discussed was: 'Are the Christians doing well; if not, what is the cause, and what the remedy?' That question covered the whole ground; it was what they came to discuss, and so it was discussed in all lights, occupying most of two days.

"The principal difference between this and a white convocation was a freedom from constraint and the earnest, thorough, practical discussion of the subject. Instead of a few frigid speakers as in a white convocation, the discussion here was joined in by all men and women alike, as if they were in dead earnest, and probably fifty persons spoke. Many, of course, spoke oftener than once. The proceedings were all in Chippewa. The good sense and practicality they showed were indeed remarkable, not surpassed or equalled, I believed, by any body of white Christians. But what was better than all was the love of Christ that evidently pervaded that meeting. They first made their arrangements to bring back, if they could, all the Christian stragglers as a preliminary to a forward



movement on the heathen, feeling instinctively that to bring back the lost sheep and to find the lost piece of money, was the first step. The cause of the declension from the ranks they did not discuss. They all named the same cause, the Sioux dance. The remedy only they sought.

"During their discussions some head dancers, formerly Christians, came in and addressing them, asked to be taken back into the Christian fold, confessing their faults. It was touching to see the love they showed to these returning penitents, and their joy at their return. They requested the proceedings to be stopped, a hymn of praise to be sung, and all knelt in prayer while one gave thanks to Almighty God. Then all rising up, they shook hands with the returning one, the women kissing her if she was a woman.

"Three times that happened, and if there ever was a company that the love of Christ pervaded, and that yearned and wrestled over the lost ones, it was that little company. From the spirit that pervaded them everything may be expected. They were too dead in earnest to be eloquent, but they touched each other to the heart."

### A NEGLECTED EXHORTATION.

WE often hear the warning how that the love of money is the root of all evil; but seldom the Saviour's exhortation to make the mammon of unrighteousness a true friend which shall receive the generous user into everlasting habitations. The Bible has no mincing words for rich men who oppress the poor; but it recognizes in the rich Barzillai, who laid his wealth at the foot of the throne when Absalom had looted the treasury, the savior of the state. It shows us, in that darkest of all days, when the Son of God hung upon the Cross, a rich man of Arimathea, not awed by the dignities of a proconsul, that dared to beg the body of Jesus and bear it to an honored burial.

All the ravings of imported fanatics shall not make us as Americans forget that it was the broad signature of the merchant prince, John Hancock, which stood first underneath the declaration of our independence. It was the personal security of a Robert Morris that saved the liberties of our country and sent himself to a debtors'

prison. Those who know the full history of the early days of our last crisis, know that until our generals could learn war our millionaires propped the tottering pillars of the state. When we look at our magnificent universities, our vast libraries, our art-museums and schools for the prophets, we should be, of all nationalities, the most ungrateful, did we not recognize the debt we owe to American millionaires in building up the mind, the morals, and the liberties of the state.—*The Interior*.

THE pastor of the Fifth Avenue Baptist Church, in New York City, recently asked his congregation to contribute liberally towards the centenary fund for Foreign Missions, and they responded with \$30,000 which, with \$50,000 from Mr. Rockefeller and \$7,000 from Mr. Colby, previously given, made \$87,000 from one congregation.

No investment affords so much satisfaction to the investor as that which he gives to the Kingdom of Christ. One of the largest givers in this country said: "If people only knew the joy of giving, even their self-interest would lead them to give. I do not enjoy any money which passes through my hands as I do that which I give to benevolent objects."

THE *Independent* gives high praise when it says of the late Elliott F. Shepard: "He seemed to find his chief happiness in benevolence. A student, or a poor minister, or a struggling institution, or a church collection, did not appeal to him in vain, and indeed did not need even to make an appeal. He anticipated a request and searched out objects of charity."

No work does so much to alleviate the miseries of humanity as the work of miseries.

THE Baptist Missionary Society of England has received the past year, over and above their ordinary requirements, \$540,000 for the centenary fund to expand their Foreign Missions.

NOTHING will accomplish so much for the elevation and enlightenment of the people of our country as the work of missions.

## FRAGMENTS.

— A clergyman lately remarked: "I can never get my people to give until I have first made my own contribution, and a generous one at that."

— The organizing secretary for Ireland of the Society for the Propagation of the Gospel writes: "Every year a card comes in from Newtownbarry, a poor country parish in Wexford, showing money collected by Rev. L. Drapes. Every householder in the parish subscribes, and Mr. Drapes walks over 350 miles to collect it. The people would think it a great grievance if their names should be struck off the list. There are 153 names on the list."

— "They first took out their benevolences before they spent their money for anything," is the explanation given by the Rev. Mr. Jeffery of the fact that the native Christians in Madura, India, give so much for Christian work.

— The Buddhists of Japan have agreed that each of their sects should send its own delegate to the World's Fair at Chicago, and not to intrust the defence of its views to some one who, though he might be a Buddhist, would not uphold its special form of faith.

— At one of the sessions of the last annual Methodist conference in Bombay, India, a Baptist woman from Australia was present, and she became so deeply interested in the work of the Christian education of Hindoo girls that she promised \$1,000 a year in aid thereof.

— The income of the whole Roman Propaganda for its Foreign Missions, collected from all Roman Catholic countries, is according to an English Church paper, little more than the single income of the Church Missionary Society. Included in Roman Catholic Foreign Missions are those in Germany, England and the United States.

— The Rev. Dr. Whitehead, principal of Bishop's College, Calcutta, writes: "One of the most striking features of our college life during the last few years has been the almost cosmopolitan character of the students as a body. We have had Eurasians, Armenians, Bengalis, Tamils, Assamese, Canarese, Kols, and Marathis, students from Burma, Ceylon and the North-west, and occasionally an Englishman preparing for ordination."

— Dr. James C. Hepburn, the distin-

guished medical missionary, one of the translators of the Japanese Bible, and the author of a Japanese-English dictionary and a Bible dictionary in Japanese, being in his seventy-eighth year, and feeling the increasing infirmities of age, feels that his work in Japan is done, and he has withdrawn from the field. It is hoped that both he and Mrs. Hepburn will yet accomplish much for their beloved Japan in the home land, if their health should improve here.

— The Rev. Dr. Clifford, the Bishop of the new diocese of Lucknow, told at a meeting in London a deeply pathetic story of a husband and wife in India who were poisoned and so lost their reason, because they were determined to be baptized. The wife is still insane; but the husband has recovered and is now a worker in the Lord's vineyard. "We are sometimes told," Dr. Clifford said, "that the people of India are soft, effeminate and cowardly, but this I know, that the grace of God makes them strong, and puts into them the spirit of martyrs."

— Bishop Bompas writes in defense of the name of his new diocese, the appropriateness of which some have called in question. He says: "Selkirk, I presume, may be shortened from 'Selig Kirke,' or 'Holy Church,' which does not seem offensive as the name of a diocese. Manitoba means, I suppose, 'Spirit Narrows,' and Athabasca, 'Plenty of Narrows,' and Saskatchewan, 'Strong Current,' and Moosonee, 'Moose Deer Walk,' and Qu'Appelle, 'Who Calls?' and I hardly see why 'Selkirk' should be deemed an inferior name to these."

— Formerly few Brahmins and other high-caste people became Christians in India, but now it is otherwise. The Rev. A. Clifford, a missionary of the English Church at Calcutta, says that recent converts are of all classes and of greater numbers than ever before. Of thirty-one recently baptized he says: "These included a Kulin Brahmin, headmaster of an important Hindu school, with his wife and family; a wealthy Hindu gentleman of position and culture, and an honorary magistrate, with his wife; a Bengali doctor, with wife and family; a young man, the son of the civil surgeon of a Mofussil station; a young educated Brahmin; a Brahmin lady of wealthy family; a Hindu fakir; a leper man and leper woman; a respectable young Mohammedan and others,"



# THE WOMAN'S AUXILIARY.

---

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

---

## MISSIONARY WORKERS.

THE Board of Missions at their meeting in October last, acting upon a suggestion made in the Annual Report of the Woman's Auxiliary, requested the Board of Managers to appoint, among other committees, one upon Missionary Workers, which they did on November 10th.

This committee consists of nine of the diocesan officers of the Auxiliary, whose names will be found in the report of the committee on the Woman's Auxiliary; Miss Coles of Pennsylvania acting as chairman, and Miss Loring of Massachusetts as secretary. Its functions are simply advisory, but it stands ready to serve the Board, the Auxiliary, the Missionary Bishops and other missionaries, and the possible missionary workers, as opportunity may offer.

Its members would be glad to hear from the Bishops and others in charge of missionary work, of any need of women to serve as missionaries. They would learn in what capacities these services would be required, and the amount of stipend that could be given. They would also welcome the names and addresses of any women duly recommended, who would be willing to enter upon a definite course of training with a view to active work in the mission field.

Any communications for the committee may be addressed to

MISS COLES, Chairman, 2111 Walnut Street, Philadelphia, Penn., or  
MISS A. R. LORING, 5 Oxford Terrace, Boston, Mass.

---

## SUGGESTIONS AND QUERIES.

### THE JUNIOR AUXILIARY.

A CORRESPONDENT from Central New York writes us :

A copy of THE YOUNG CHRISTIAN SOLDIER found its way here, about a fortnight ago, and as it lay on the table, an article about organizing the Junior Auxiliary in Sunday-schools caught my eye. Could that suggestion be carried into effect, I think the Junior Auxiliary would be a great success all over the country.

Children in these days have so much to do. School, music lessons, dancing lessons, parties, etc., take almost all of their time; and yet it is a pity that some portion cannot be given to charitable or religious work, for their own sakes as well as for those they work for.

It seems a pity to suggest meetings which take them from their homes and their mothers several hours more during the week. But if at Sunday-school they could be brought into the Junior Auxiliary, both boys and girls might be enlisted. The girls could do work at home under their mothers' eye, and thus interest their mothers also;

and at the same time they would become far more interested in the Sunday-school if that were connected with the Junior Auxiliary.

Had I a young daughter I feel sure that I should like greatly to have her taught in the Sunday-school that she must do some active work for missions; and the surest way is to have definite work in the way of sewing suggested. They might do much for Colored and Indian children in schools, and do it well.

The boys might earn a little money, and if some of them have the good sense to do a little knitting or sewing, it would be an excellent thing for them.

The president of the Michigan Juniors writes :

We had a most encouraging meeting at Ann Arbor. . . . One little plan transpired which you may find helpful as a suggestion. We read off the names of all the parishes and missions in the diocese where there is no branch, and then the different representatives who had found the Junior Auxiliary so helpful selected any one or more of those places where they had some friend and promised to do what they could to establish the Junior Auxiliary there.

---

### A MISSIONARY AFTERNOON.

I ATTENDED yesterday the first "Missionary Afternoon" of the Junior Auxiliary in St. Mary's Church, West Philadelphia.

St. Mary's Sunday-school was organized as a branch of the Junior Auxiliary, the week after the meeting of the Sunday-school Teachers' Institute, in January, 1893. The classes took the names of Missionary Bishops and heroes, and once a month they are to have a missionary afternoon, the various classes taking turns in giving the missionary information.

Yesterday a class of large boys, who had taken the name of Bishop Talbot, had the honor of making the afternoon most interesting to the whole school.

As soon as the opening service was over, and a missionary hymn had been sung, two boys came forward to the blackboard which had been raised above the superintendent's platform and began to draw a map of Wyoming and Idaho. While this was being done, a third boy came forward and read a paper which he had written on the history of Wyoming and Idaho, their resources and prospects, and matters of general interest. It was not a long paper, but it gave a very vivid picture of Wyoming and Idaho.

Then a fourth boy came forward and gave the missionary history of the jurisdiction, going back to the time of Bishop Kemper. He, too, had written a short paper, but it showed he had studied the subject well, and it was presented fully.

Then there was another missionary hymn, and after that the Rev. Mr. Hawks, the rector's assistant, read two very interesting letters from Bishop Talbot. One of the letters told of two young men who are doing missionary work in the jurisdiction and who are going to study for the Ministry, and this led Mr. Hawks to say a few words to the boys about their following such an example.

By this time the maps were finished, and another boy from the class came up and put in the missionary stations with colored chalk, and still another told the names of the stations, and gave the boundary of the states.

The children's offering followed, which was to be devoted to Bishop Tal-



bot's work. Then the superintendent said a few words about the Lenten offering for the Board of Missions, and the mite-boxes were distributed.

Some photographs were shown illustrating scenes in Wyoming and Idaho, a missionary hymn was sung, and the hour was ended.

The children seemed much interested, and the teachers said that they had been learners too. The older boys were especially interested, and had been busy all the week searching for information.

### IS ANY MISSION TOO POOR TO GIVE?

ONCE in a while some one tells us that the parish or mission to which she belongs, or that some particular person in that parish or mission, is "too poor" to give to missions. It is a discouraging verdict, much the more discouraging because one is always tempted to doubt its absolute correctness. Is any mission or any person too poor to give?

We gladly print letters from some of those working among the poor, which show that the willing heart prompts to a giving which, in its proportion, is generous indeed.

From Crow Creek Agency, South Dakota, Miss Howard writes:

I expressed you to-day a box with some dolls dressed by my children, and some little hoods, which they also made, hoping that they would brighten Christmas for some very poor little girls—the poorest you know, please. They also sent my father several pairs of wristlets for little newsboys. They are very happy in doing this work for others, and I trust that the seed so early sown in their young hearts may yield a rich harvest of charitable works as they grow older.

They are now busy making work-bags for their mothers; they will pop the corn and string it, and make all the candy-bags for the tree. They have made wristlets for their fathers, and many pretty little hoods and sacks for their baby relations, so I think they will know the best of all Christmas joys—the pleasure of doing for others.

On the same day that Miss Howard in South Dakota was writing of her girls and their gifts, Mrs. Burleson, in the Oneida Indian mission of the Diocese of Fond du Lac, wrote concerning the mite-boxes sent to the women and children, after a visit paid them in the fall of 1891:

Enclosed find the money from our guild boxes. The mothers' box had in it fifteen dollars and eighty cents, and the children's box three dollars and three cents. The women and children have worked faithfully to gather this, and I think nearly every penny—and it was nearly all pennies—represents so much self-denial.

The women have been making dolls and moccasins. I have just sent eight to a lady in New York; and one of the women who is very handy with her needle is making a silk quilt. It is very nicely done, but I really do not know what we shall do with it when it is finished. However, I suppose some way will open.

There has also come to us from a Sister busy with missionary work in an eastern city the cheering message:

In the Cathedral we have a sewing-school of very poor children drawn from every faith and no faith. They have become interested in missionary work, and asked if they could not give something towards the support of an Indian child in some school. Prob-

ably by Easter (when the school closes for the year) they could get together about fifteen dollars, or perhaps a little more.

I thought perhaps you could help us in getting the name of some Indian child who would be helped by this sum, either in Bishop Whipple's work in Minnesota, or at Rosebud agency. Our year commences All Saints' Day, and closes at Easter, and I think after this year we could probably raise a good deal over this amount if the children had some especial child they knew they were helping.

If you will kindly give me the benefit of your advice or tell me where I can find out something of this work, I shall be most grateful. And also shall we send the money directly to you, or to the school where the child may be?

I should prefer to send the money rather than to get up a box; for I know, in our work, how often the money will buy just what is most needed, while the things in a box may be very useful, but not the *most* needful at *that* time.

In answer to this request we suggested not a child in South Dakota or Minnesota, but a young Oneida Indian, the first of his tribe to study for the Holy Ministry, now at Nashotah. The Sister responded readily to this suggestion, and, after consulting the secretary of her diocesan branch of the Auxiliary, wrote:

Our secretary has made a suggestion which I should be very glad if we could forward, should it meet your approval and the requirements of the case. She thinks she could interest some of the girls' guilds in this matter, so with what my children can do, we might be able to provide entirely for the expenses of this year's tuition.

Should you think this wise, and if there is need of this help, will you kindly let me know, and we can bring it up for Lenten work, if not before.

St. Agatha's Guild, which is composed of young children from eight to fifteen years, has agreed to give the same as the sewing-school, whatever they may succeed in raising. So I think you may safely count on my children for at least thirty dollars.

Such a correspondence as this is encouraging indeed to those who would have every one feel that, however poor she may be, there must be something in her power which she may do and give for missions.

---

## NORTH CAROLINA.

### WORK IN THE MOUNTAINS.

THE Reverend J. A. Deal, missionary at Franklin, North Carolina, writes, on April 10th: "In looking over the work since Easter, 1892, the missionary finds much to encourage him, though there are yet many difficulties in the way. In all quarters there has been a slight gain, congregations somewhat larger, offerings more liberal, more frequent instances of self-reliance in providing things necessary for Church work, and by which the Church might extend her field of operations. By this means, chiefly, have we been enabled to begin the erection of St. Stephen's Church at Bryson City, the people giving the necessary ground and two-thirds of the money for the building.

St. Cyprian's, for Colored people, has built a kitchen and dining-room to the rectory; the mechanical school has given an altar, altar rail, prayer and sermon desks, and the women have given a carpet for the chancel, while another station has furnished itself with a bell. As far as the actual value is concerned, these gifts are insignificant, but they indicate a willingness to do what is possible, and, when the financial condition of this section is considered, any gift to Christ and His Church does have a very marked significance.

"The schools are doing good work. St. Cyprian's has, in addition to the day and Sunday-schools, a mechanical school taught daily, also a sewing and cooking-school taught once a week. Some of the young



men have learned to make very good furniture, and the cooking-school has been most helpful to the girls, giving them such training as to readily enable them to secure service in families needing help. We could now spend \$500, to great advantage, in enlarging so as to give more room to the different departments.

"St. Agnes' (for whites), in Franklin, is the only female school west of Asheville. The building was erected last summer, and opened in September by two able teachers. Quite a number of worthy girls are admitted free, while the tuition from those able to pay affords the teachers a bare subsistence. They are, however, true mis-

sionaries, willing to work for the work's sake, content with tuition enough to give them only an economical living. The school has increased beyond our expectations, and the enlargement which we thought might be required in a few years is now an imperative necessity. This will cost at least \$800; we have not a dollar towards it, and can only pray that God will put it into the hearts of His people to help us carry on this good work. This whole field is purely missionary ground. The children are the hope of the Church and the nation, and surely there can be no truer missionary work than that which cares specially for these little ones."

### SPOKANE.

SHORTLY after Easter there came to us from the graduating class and a few other girls of St. Agnes' School, Albany, the sum of forty-five dollars and fifteen cents, which they wished sent to some Church school under missionary jurisdiction.

Considering where to place this gift to most advantage, we remembered an appeal received from the principal of St. Mary's Hall, Spokane, during the winter. Mr. Lyon wrote: "We are trying to get a library. Cannot you put us in the way of getting the right kind of books? They would be of great use." We therefore concluded to send the money from St. Agnes' to St. Mary's through the Missionary Bishop of Spokane.

In acknowledging its receipt, Bishop Wells writes:

"I thank you very much for your good news of the St. Agnes' offering.

"Spokane has had very few specials, and, I fear, on that account, it was a mistake in selecting me. I have been so long out of the world that I have lost the ear of Eastern givers, and with the cry of so

many unshepherded flocks in my ears, I cannot leave them even to raise money for their good; and I believe my first duty is to stay with my sheep and break for them the Bread of Life, and trust God to give us such help from outside as He sees is good for us.

"In addition to my own jurisdiction I have had to take Bishop Paddock's appointments, although, with my help, he has held two ordinations. I am now on a two weeks' visitation for him.

"During the first two months of work I find that I visited twenty-four places in Spokane and nine in Olympia, confirmed eighty-five, and travelled 3,051 miles.

"St. Mary's Hall is full, and I must put on an addition this summer to accommodate more boarders, as now they are very much crowded. I wish some one would give me a thousand or fifteen hundred dollars for that purpose. We really ought to put on a wing to cost five thousand dollars, but will have to get along with what we can do for the former sum."

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of eighteen Bishops and stipends to 1,200 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

## ACKNOWLEDGMENTS

### OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *22 Bible House, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxillary.

The Treasurer acknowledges the receipt of the following sums from March 1st, to April 1st, 1893.

#### ALABAMA—\$17.37

<i>Eutaw</i> —Mrs. L. B. Wilson, \$5; Miss L. L. Wilson, \$1, Foreign.....	6 00
<i>Florence</i> —Trinity Church, Foreign.....	11 37

#### ALBANY—\$81.10

<i>Ballston Spa</i> —Christ Church, Domestic, \$12; Indian, \$5; Colored, \$5.....	22 00
<i>Catskill</i> —St. Luke's, General.....	20 00
<i>Fairfield</i> —Trinity Church, Colored.....	1 00
<i>Ilion</i> —St. Augustine's, Domestic and Foreign.....	4 00
<i>Middleville</i> —The Memorial, Colored.....	1 00
<i>Saratoga Springs</i> —Bethesda, through Wo. Aux., for work among Colored people in South Carolina, \$30; for Indian work, South Dakota, \$10.....	30 00
<i>Unadilla</i> —St. Matthew's, Domestic.....	1 10
<i>Miscellaneous</i> —"Two Sisters," for Miss S. L. Dodson, China, for a sewing-machine.....	2 00

#### ARKANSAS—\$4.85

<i>Hope</i> —St. Mark's, Foreign.....	2 30
<i>Washington</i> —Grace, Foreign.....	2 55

#### CENTRAL NEW YORK—\$114.98

<i>Cortland</i> —Grace, Foreign.....	5 26
<i>Seneca Falls</i> —Trinity Church, Foreign.....	105 00
<i>Waverly</i> —Grace, Foreign.....	4 72

#### CENTRAL PENNSYLVANIA—\$581.83

<i>Birdsboro'</i> —St. Michael's, Domestic, \$18.29; Foreign, \$30; China, 25 cts.....	48 54
<i>Drifton</i> —St. James', Domestic.....	103 45
<i>Dunmore</i> —Mission, Sp. for St. John's College Building Fund, China.....	6 40
<i>Jermyn</i> —St. James', General.....	10 00
<i>Jonestown</i> —St. Mark's, Children, Sp. for education or teaching of heathen children in Japan.....	8 13
<i>Lancaster</i> —Miss H. K. Benjamin, for Alaska, \$2.50; for Bishop Ferguson's work, Africa, \$2.50.....	5 00
<i>Mauch Chunk</i> —St. Mark's, Domestic, \$61.99; Foreign, \$56.76; Sp. for Bishop Spalding, Colorado, \$40.....	158 75
<i>Pittston (West)</i> —Trinity Church, Domestic, \$2; Colored, \$3.04.....	5 04
<i>Reading</i> —Selwyn Hall Chapel, Domestic.....	40 69
<i>Scranton</i> —St. Luke's, Sp. for St. John's College Building Fund, China.....	85 72
<i>South Bethlehem</i> —Nativity, Domestic, \$27.12; Colored, \$18.90.....	46 02
<i>York</i> —St. John's, Sp. for Bishop Leonard, Nevada and Utah, \$25; Sp. for Bishop Morris, Oregon, \$9.09.....	34 09
<i>Miscellaneous</i> —Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota.....	30 00

#### CHICAGO—\$197.42

<i>Chicago</i> —St. James', St. Margaret's Guild, Wo. Aux., for "Julia Newbold Vibbert" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "Julia Newbold Vibbert" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	80 00
Trinity Church, Colored.....	40 67
"L," for "Van Schaack Memorial" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....	70 00
<i>Ottawa</i> —Christ Church, Domestic.....	6 75

#### COLORADO—\$13.50

<i>Pueblo</i> —Ascension, Foreign.....	7 90
Holy Trinity Church, Foreign.....	5 60

#### CONNECTICUT—\$396.38

<i>Bethlehem</i> —Christ Church, Domestic.....	1 50
<i>Brooklyn</i> —Trinity Church, General (of which "S. F. J.," \$5), \$9.07; "S. F. J.," Domestic, \$2.....	11 07
<i>Hartford</i> —Christ Church S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota.....	60 00
St. James', Domestic, \$54.87; Foreign, \$4.92.....	59 29
<i>Middletown</i> —Holy Trinity Church, Domestic.....	25 44
<i>New Haven</i> —Mrs. I. W. Driggs, Domestic.....	1 00
<i>New London</i> —St. James', Foreign.....	17 45
<i>Norwalk</i> —St. Paul's, for Wyoming and Idaho, \$52; Foreign, \$13.61; Sp. for Miss Dodson, China, \$5.....	70 61
<i>Norwich</i> —Trinity Church, Domestic.....	23 95
<i>Putnam</i> —St. Philip's, Foreign.....	66
<i>South Glastonbury</i> —St. Luke's, Domestic.....	3 07
<i>South Norwalk</i> —Trinity Church, Junior Branch Wo. Aux., Sp. for Bishop Leonard's school, Reno, Nevada.....	12 00
<i>Waterbury</i> —St. John's, Sp. for Bishop Kendrick, New Mexico and Arizona.....	40 00
Trinity Church, Sp. for Bishop Kendrick, New Mexico and Arizona.....	13 34
<i>Miscellaneous</i> —New London Archdeaconry, Wo. Aux., for travelling expenses of secretary.....	7 00
"E.," for Mexico, \$5; General, \$45.....	50 00

#### DELAWARE—\$19.59

<i>New Castle</i> —Immanuel Church, children of Rev. P. B. Lightner, Sp. for Bishop Leonard, Nevada and Utah.....	11 56
<i>Wilmington</i> —Calvary, Foreign.....	8 03

#### EAST CAROLINA—\$46.19

<i>Beaufort Co.</i> —Zion, Colored, \$1; General, 73 cts.....	1 73
---	------



<i>Edenton</i> —St. John Evangelist's, Colored..	1 26	<b>LONG ISLAND—\$266.30</b>	
<i>New Berne</i> —Christ Church, Sp. for St. John's College Building Fund, China...	27 00	<i>Brooklyn</i> —Grace, Domestic.....	21 80
<i>Wilmington</i> —St. Mark's, Colored.....	6 20	Church of the Messiah, Sp. for Bishop Talbot's work, Wyoming and Idaho...	20 00
St. Paul's, "A Member," Sp. for St. John's College Building Fund, China...	5 00	St. James', "S. L. G.," Domestic.....	15 00
Dr. D. E. Rosset, Sp. for St. John's College Building Fund, China.....	5 00	St. Matthew's, Sp. for Bishop Leonard, Nevada and Utah.....	30 00
<b>EASTON—\$25.28</b>		<i>Flatbush</i> —St. Paul's, Foreign.....	176 00
<i>Cecil Co. (Elkton)</i> —Trinity Parish and S. S., General.....	16 31	<i>Newton</i> —Mrs. B. W. Strong, two Mite Chests, Domestic.....	3 50
<i>Kent Co. (Massey)</i> —North Kent Parish, General.....	5 00	<b>LOUISIANA—\$47.05</b>	
<i>Somerset Co. (Wicomico Parish)</i> —Grace, General.....	3 97	<i>Bayou Sara</i> —Grace, Wo. Aux., C. M. Pritchard Memorial, for Miss Suthon's salary, Japan.....	75
<b>FLORIDA—\$17.00</b>		<i>Laurel Hill</i> —St. John's, Colored, \$2; C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan, \$3.....	5 00
<i>Crescent City</i> —Mrs. D. W. Burton, General	5 00	<i>Maringouin</i> —Mission, General.....	25
<i>Fernandina</i> —St. Peter's, Foreign.....	12 00	<i>New Orleans</i> —Annunciation, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	5 25
<b>GEORGIA—\$472.12</b>		Christ Church, General, \$4.50; C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan, \$11.85.....	16 35
<i>Augusta</i> —Church of the Good Shepherd, Sp. for St. John's College Building Fund, China.....	25 00	St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	9 40
St. Paul's, Sp. for St. John's College Building Fund, China.....	70 68	Trinity Church, Mite Box, General.....	50
<i>Macon</i> —Christ Church, Sp. for St. John's College Building Fund, China.....	17 00	Trinity Chapel, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	2 65
<i>Marietta</i> —St. James', Wo. Aux., Sp. for Rev. J. C. Ambler, Kyoto, Japan.....	9 00	<i>St. Francisville</i> —Grace, "Tithe," for Miss Suthon's salary, Japan.....	5 65
<i>Savannah</i> —Christ Church, Domestic, \$68.13; Foreign, \$192; Sp. for St. John's College Building Fund, China, \$17; Wo. Aux., Sp. for Domestic Contingent Fund, \$15.....	292 13	<i>Tunica</i> —St. Stephen's, "R." family Missionary Pocket, General.....	1 25
St. John's, Sp. for St. John's College Building Fund, China.....	47 31	<b>MAINE—\$58.61</b>	
"Anonymous," Sp. for St. John's College Building Fund, China.....	1 00	<i>Auburn</i> —Heavenly Rest, Foreign.....	3 01
<b>INDIANA—\$66.94</b>		<i>Augusta</i> —St. Mark's, Domestic, \$8.61; Foreign, \$8.61.....	17 22
<i>Albion</i> —St. Matthias', Domestic.....	1 00	W. H. Harris, General.....	6 38
<i>Attica</i> —Grace, Domestic.....	1 00	<i>Old Town</i> —St. James', Domestic, \$3.24; Foreign, \$3.01.....	6 25
<i>Aurora</i> —St. Mark's, Domestic.....	1 50	<i>Portland</i> —St. Luke's Cathedral, General..	25 75
<i>Bloomington</i> —Trinity Church, Domestic..	1 00	<b>MARYLAND—\$1,412.29</b>	
<i>Brightwood</i> —All Saints', Domestic.....	1 00	<i>Baltimore</i> —Christ Church, Domestic, \$200; Japan, \$100; China, \$75; Africa, \$75; Wo. Aux., Free Kindergarten, "Louise Legacy," for Cape Mount, Africa, "to tell some little heathen about Jesus," \$1.50.....	451 50
<i>Covington</i> —St. Philip's, Domestic.....	1 00	Emmanuel Church, Wo. Aux., Foreign, \$80; for salary of Rev. Mr. Forrester, Mexico, \$67.50; Miss May Clare Johnson, Sp. for St. John's College Building Fund, China, \$1.....	148 50
<i>Crawfordsville</i> —St. John's, Domestic.....	1 50	Grace, Ministering Children's League, Sp. for Bishop Walker, North Dakota, \$65; Wo. Aux., for salary of Miss Ives, South Dakota, \$17.....	82 00
<i>Elwood</i> —Domestic.....	1 00	St. Peter's, Wo. Aux., Young Ladies' Society, for "Julius Grammer" scholarship, St. John's College, Shanghai, China, \$40; Sp. for Bishop Brooke, Oklahoma, \$15.....	55 00
<i>Frankfort</i> —St. Luke's, Domestic.....	1 50	<i>Baltimore Co. (Towson town)</i> —Trinity Church, General.....	70 50
<i>Green Castle</i> —St. John's, Domestic.....	1 00	<i>Frederick Co. (Frederick)</i> —All Saints', Wo. Aux., five cent collections, Indian, \$10.75; Foreign, \$19.75; Mexico, \$7.75... 38 25	
<i>Hammond</i> —St. Paul's, Domestic.....	1 00	<i>District of Columbia (Washington)</i> —Calvary, Sp. for Bishop Talbot, Wyoming and Idaho.....	26 00
<i>Indianapolis</i> —Christ Church, Wo. Aux., Sp. for scholarship in St. John's School, Logan, Utah, \$20; Foreign, \$6.94.....	26 94	(Washington)—St. James', for China, \$1; Sp. for Diocese of Milwaukee, \$17.28; Sp. for Diocese of Springfield, \$17.28... 35 56	
Grace Cathedral, Wo. Aux., Domestic..	2 00	(Washington)—St. John's, Domestic, \$110; Sp. for Bishop Talbot, Wyoming and Idaho, \$119; H. E. Pellew, Sp. for scholarship, St. Margaret's School, Boise City, Idaho (of which Mrs. H. E. Pellew, \$40), \$80.....	309 00
St. Paul's, Wo. Aux., Sp. for "Isabell Jenckes" scholarship, Layton, Utah... 10 00		(Washington)—St. Paul's, Wo. Aux., Sp. for Bishop Walker, North Dakota, \$23.05; Sp. for Bishop Talbot, Wyoming and Idaho, \$23.05.....	46 10
<i>Inglefield</i> —Trinity Church, Domestic.....	1 00	(Mt. Pleasant)—St. Stephen's, Foreign... 3 80	
<i>Kennard</i> —St. Philip's, Domestic.....	1 00		
<i>Knightstown</i> —Church of the Holy Spirit, Domestic.....	1 00		
<i>La Grange</i> —St. John's, Domestic.....	1 00		
<i>Lawrenceburgh</i> —Trinity Church, Domestic	1 50		
<i>Mt. Vernon</i> —St. John's, Domestic.....	2 00		
<i>New Harmony</i> —St. Stephen's, Domestic..	1 00		
<i>North Liberty</i> —St. Philip's, Domestic....	3 00		
<i>Rockville</i> —St. John's, Domestic.....	1 00		
<i>Warsaw</i> —St. Andrew's, Domestic.....	1 00		
<i>Worthington</i> —St. John's, Domestic.....	1 00		
<i>Wilkinson</i> —St. Mary's, Domestic.....	1 00		
<b>IOWA—\$60.00</b>			
<i>Burlington</i> —St. Agnes' Guild, Wo. Aux., Junior Aux., for "Eliza H. Cook" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00		
<i>Newton</i> —Rev. J. Evans Ryan, Domestic and Foreign.....	20 00		
<b>KANSAS—\$50.00</b>			
<i>Topeka</i> —Grace Cathedral, Foreign, \$25; Mrs. Vail, Sp. for St. Paul's School Building Fund, Tokyo, Japan, \$25.....	50 00		
<b>KENTUCKY—\$64.91</b>			
<i>Lexington</i> —Christ Church, Domestic and Foreign.....	64 91		

Miss Ellen King, Sp. for "Thomas M. Markoe" (Medical) scholarship, Cape Mount, Africa.....	100 00	General.....	2 00
Louisa George, Sp. for Miss M. Scott, for Beulah, Africa.....	2 00	Wollaston—St. Chrysostom's Mission, Wo. Aux., for salary of Mrs. Payne, Virginia.....	2 00
St. Mary's Co. (Mechanicsville)—All Faith, Wo. Aux., Maryland Band, Sp. for support of "Hope," St. Mary's Orphanage, Shanghai, China.....	15 00	Wood's Höll—Church of the Messiah, Wo. Aux., for salary of Mrs. Payne, Virginia.....	5 00
Washington Co. (Hagerstown)—St. John's, Foreign.....	29 08	Worcester—St. John's, Domestic, \$13.04; Foreign, \$13.52.....	16 56
<b>MASSACHUSETTS—\$4,334.32</b>		<b>MICHIGAN—\$176.71</b>	
Amherst—Grace, Colored.....	6 40	Ann Arbor—St. Andrew's, Foreign.....	50 00
Ashfield—St. John's, Colored.....	1 21	Bay City—Trinity Church, through Wo. Aux., for Miss Bull's salary, Japan, \$10; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$10.....	20 00
Boston—Advent, Wo. Aux., Sp. for books for Bishop Ferguson, Africa.....	9 50	Cherboygan—St. James', General.....	4 17
(Dorchester)—All Saints' Wo. Aux., for "All Saints" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Detroit—Emmanuel Church, Domestic, \$14.09; Foreign, \$8.45.....	22 54
Emmanuel Church, Domestic, \$300; Japan, \$1,099.23; Sp. for Rev. L. W. Applegate, Fairhaven, Washington, for Girls' School, \$100; Sp. for Rev. E. J. H. Van Deerlin, Reno, Nevada, \$31.29.....	1,530 52	St. John's S. S., Sp. for two scholarships, Salt Lake City, Utah.....	80 00
Church of the Good Shepherd, Wo. Aux., Sp. for books for Bishop Ferguson, Africa.....	50	<b>MILWAUKEE—\$57.36</b>	
Church of the Messiah, Domestic, \$41.78; Foreign, \$8.40.....	50 18	Delavan—Christ Church, Domestic, \$14.42; Foreign, \$17.94.....	32 36
(Highlands)—St. James', Wo. Aux., for "Marian Percy Browne" scholarship, St. Mary's Hall, Shanghai, China.....	50 00	Milwaukee—St. Paul's S. S., for "Sybil Carter" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
St. Paul's, Wo. Aux., for salary of Mrs. Payne, Virginia.....	5 00	<b>MINNESOTA—\$18.50</b>	
St. Stephen's, Wo. Aux., for salary of Mrs. Payne, Virginia.....	5 00	St. Paul—St. Peter's, Domestic, \$9.25; Foreign, \$9.25.....	18 50
Trinity Church, Young Women's Class, for "Trinity" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., Sp. for Rev. Samuel Rhoades, Cashier's Valley, North Carolina, \$20; Sp. for Bishop Johnston's school for boys, Western Texas, \$100.....	180 00	<b>MISSISSIPPI—\$2.00</b>	
"Anonymous," Domestic.....	2,000 00	Vaiden—St. Clement's, General.....	2 00
Brookline—St. Paul's, Wo. Aux., for salary of Mrs. Payne, Virginia.....	5 00	<b>MISSOURI—\$196.40</b>	
Cambridge—Christ Church, Foreign, \$68.03; for Miss Palmer's work, Osaka, Japan, \$2; Colored, \$12.70; Indian, \$12.69; Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10; Sp. for church in Pittsburgh, Kansas, \$1.....	106 42	Hannibal—Trinity Church, Foreign.....	3 45
St. James', Wo. Aux., for salary of Mrs. Payne, Virginia, \$5; Sp. for Chinese school, Montana, \$3.....	8 00	St. Louis—Holy Communion, Domestic.....	33 45
"Between Club," Sp. for St. Mary's Orphanage, Shanghai, China.....	30 00	St. George's, General.....	149 50
Mrs. S. B. Whiting, General.....	10 00	Trinity Church, "A Member," Domestic, \$5; Foreign, \$5.....	10 00
Chelsea—St. Luke's, Domestic and Foreign	8 70	<b>NEBRASKA—\$68.62</b>	
Fall River—Ascension, Wo. Aux., for salary of Mrs. Payne, Virginia.....	1 00	Omaha—St. Matthias', Mr. Joseph Barker, Sp. for Bishop Graves, The Platte.....	50 00
Fitchburg—Christ Church, Sp. for St. John's College Building Fund, China.....	100 00	Trinity Cathedral, Foreign.....	18 62
Greenfield—St. James', Domestic, \$23.34; Foreign, \$8.31.....	31 65	<b>NEWARK—\$91.99</b>	
Lawrence—Grace, Domestic.....	1 00	Jersey City—St. Paul's, General.....	32 60
Longwood—Church of Our Saviour, Domestic, \$5.60; Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$18.....	23 60	Montclair—St. Luke's, Sp. for St. John's College Building Fund, China, \$2.50; Foreign, \$2.50.....	5 00
Lowell—Mrs. F. G. Cottle, General.....	1 00	(Upper)—St. James', Domestic, \$14.10; Foreign, \$14.10.....	28 20
New Bedford—Grace, Wo. Aux., for salary of Miss MacRae, Wuchang, China, \$5; Sp. for books for Bishop Ferguson, Africa, \$10; Sp. for Rev. Samuel Rhoades, Cashier's Valley, North Carolina, \$47.36.....	62 36	Rev. F. B. Carter, Sp. for St. John's College Building Fund, China.....	4 00
Newburyport—St. Paul's, Wo. Aux., for salary of Mrs. Payne, Virginia.....	1 00	Paterson—St. Paul's, Colored.....	22 19
Shelburne Falls—Emmanuel Memorial Church, Colored.....	5 00	<b>NEW HAMPSHIRE—\$316.13</b>	
Southborough—St. Mark's, Domestic, \$15.72; Foreign, \$10.....	25 72	Concord—"Anonymous," Domestic, \$25; Foreign, \$25.....	50 00
Stockbridge—St. Paul's, Domestic.....	15 00	Keene—Rev. E. A. Renouf, d.d., Domestic, \$15; Indian, \$15; Alaska, \$15; Foreign, \$15; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. Mr. Chapman, Alaska, \$5; Colored, \$60; Mrs. E. A. Renouf, Domestic, \$10; Indian, \$10; Alaska, \$10; Foreign, \$10; Sp. for Rev. Mr. Prevost, Alaska, \$5; Colored, \$40.....	215 00
Taunton—St. Thomas, Wo. Aux., Sp. for Miss Mailes' work among Japanese women.....	7 00	Nashua—Church of the Good Shepherd, Domestic, \$10; Foreign, \$6.....	16 00
Walden—St. Paul's, Wo. Aux., for salary of Miss MacRae, Wuchang, China.....	3 00	Portsmouth—St. John's, Domestic, \$19.13; Foreign, \$16.....	35 13
Wareham—Church of the Good Shepherd,		<b>NEW JERSEY—\$443.85</b>	
		Beverly—St. Stephen's, Domestic, \$13.23; Foreign, \$13.23.....	26 46
		Camden—St. Barnabas', Sp. for Rev. Mr. Patterson, Oklahoma.....	4 26
		Clarksboro—St. Peter's S. S., Sp. for Chinese baby house, St. Mary's School, Shanghai, China.....	8 00
		Elizabeth—St. John's, Mrs. S. H. Clark, Wo. Aux., Sp. for support of Miss	



Mailes' Bible woman, Kimura San, Japan.....	10 00	insurance dues of Rev. John McKim, Japan, \$50; Sp. for Mrs. Auer, Africa, \$50; Niobrara League, for salary of teacher in St. Mary's School, South Dakota, \$210; Mrs. W. M. Kingdland, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60; Miss Helen D. Nelson, Sp. for "William Reed Huntington" scholarship, St. Elizabeth's School, South Dakota, \$80; Mrs. Hannah Wetmore, for "Wenonah Wetmore" scholarship, St. Mary's School, South Dakota, \$60.....	2,500 08
Trinity Church, Wo. Aux., Sp. for support of Miss Mailes' Bible woman, Kimura San, Japan.....	23 00	Holy Apostles', Wo. Aux., "A Member," for salary of Rev. Mr. Forrester, Mexico, \$20; Wo. Aux., "A Member," for Japan, at discretion of the Bishop-elect, \$5.....	25 00
Fairview—Trinity Church, Domestic, \$3.50; Foreign, \$2.....	5 50	Holy Communion, through Niobrara League, for "Francis E. Lawrence" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., Ladies' Missionary Association, Sp. for St. John's College Building Fund, China, \$20.....	80 00
Freehold—St. Peter's, Domestic.....	12 00	Holy Trinity Church, Wo. Aux., Young Woman's Mission Band, for "Warren" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....	70 00
Florence—St. Stephen's, Domestic, \$10; Foreign, \$10.....	20 00	Incarnation, Domestic, \$702.38; Sp. for building mission parish house in Kyoto, Japan, \$100; through Niobrara League, for "Charles Easton" scholarship, St. Mary's School, South Dakota, \$60.....	862 38
Lakewood—"A Friend to Missions," Foreign.....	10 00	St. Agnes', Foreign, \$177.69; Sp. for Rev. and Mrs. Pott, China, \$5; Sp. for Bishop Brewer, Montana, \$60; Woman's Missionary Society, for "Sarah P. Doremus" scholarship, St. Agnes' School, Osaka, Japan, \$40.....	282 69
Moorestown—Trinity Church, Wo. Aux., Sp. for support of Miss Mailes' Bible woman, Kimura San, Japan, \$5; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$2.....	7 00	St. Ann's, Wo. Aux., Sp. for St. John's College Building Fund, China.....	5 00
New Brunswick—Christ Church, Domestic, \$33.89; Foreign, \$48.35; Sp. for Rev. Mr. Prevost, Alaska, for his hospital and printing press, \$5.....	87 24	St. Augustine's Chapel, Domestic.....	5 57
Penn's Neck—St. George's, General.....	5 00	St. Bartholomew's, for salary of Rev. Mr. Forrester, Mexico, \$575.52; through Niobrara League, Miss Eliza A. Prall, for "Bishop Hare" scholarship, Hope School, South Dakota, \$60; Mrs. N. E. Ten Broeck, for "Ten Broeck" (In Memoriam) scholarship, Hope School, South Dakota, \$60; Mrs. Martin E. Greene, through Wo. Aux., Sp. for St. John's College Building Fund, China, \$50.....	745 52
Plainfield—Grace, Sp. for Bishop Walker's work in North Dakota.....	76 70	St. George's, Woman's Missionary Association, through Niobrara League, for "St. George's" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., Sp. for Bishop Talbot, Wyoming and Idaho, \$200.....	260 00
Princeton—Trinity Church, Foreign.....	30 45	St. George's, Woman's Missionary Association, Wo. Aux., toward Mrs. Brierley's salary, Africa.....	250 00
Ranococas—St. Peter's, Domestic.....	1 50	(Fordham)—St. James', Wo. Aux., Sp. for St. John's College Building Fund, China.....	10 20
Riverside—Memorial Chapel, Foreign.....	2 35	St. John's, for "Bishop Clarkson Memorial" scholarship, Mrs. Brierley's School, Africa.....	12 50
Riverton—Christ Church, Foreign, \$15; Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$23; for Bible woman in China, \$2.....	40 00	St. John's Chapel, Foreign.....	26 01
Salem—St. John's, Foreign, \$49.39; Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$5.....	54 39	St. Luke's Hospital, General.....	37 08
Shrewsbury—Christ Church, Wo. Aux., Domestic.....	3 00	(Manhattanville)—St. Mary's, Domestic and Foreign.....	15 37
Somerville—St. John's, Domestic and Foreign.....	9 00	Grace Chapel, Domestic.....	24 85
Woodbury—Christ Church, Wo. Aux., Foreign.....	10 00	Heavenly Rest, Sp. for life insurance for Rev. Keda Valentine, Africa, \$50; "Anna" scholarship, St. Agnes' School, Osaka, Japan, \$40; "Pure in Heart Memorial" scholarship, St. Agnes' School, Osaka, Japan, \$40; "Parker Morgan" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$50; "Loving Hand" scholarship, St. John's College, Shanghai, China, \$50.....	210 00
Missions in Burlington Co., under Rev. Mr. Stryker, Wo. Aux., Sp. for support of Miss Mailes' Bible woman, Kimura San, Japan.....	3 00	St. Thomas, Foreign, \$10; Woman's Missionary Society, through Niobrara League, Sp. for Bishop Talbot, Wyoming and Idaho, for work among Shoshone Indians, \$75; Missionary Associ-	
<b>NEW YORK—\$8,605.63</b>			
Hyde Park—Parish Chapter of the Wo. Aux., Foreign.....	20 00		
Kitchawan—Chapel of the Good Shepherd, Foreign.....	12 00		
New York—Ascension, Wo. Aux., Sp. for Domestic Contingent Fund, \$10; "A Member," Sp. for Bishop Leonard, Nevada and Utah, \$50; S. S., Sp. for "John Cotton Smith" scholarship, St. Mark's School, Salt Lake City, Utah, \$40.....	100 00		
All Souls' Memorial of Rev. Henry Anthon, D.D., Domestic.....	120 25		
Beloved Disciple, Easter Offering of "L. K. L., " General.....	5 00		
Calvary Chapel, Domestic (of which Wo. Aux., \$23.90), \$39.64; Foreign (of which Wo. Aux., \$23.90), \$44.83.....	84 52		
Christ Church, for Haiti, \$5; Niobrara League, for "Olivia M. Cutting" scholarship, St. John's School, South Dakota, \$60; Wo. Aux., Sp. for Bishop Talbot, of which for education of candidate, \$15; for salary of missionary, \$200; for scholarship in St. Margaret's School, Boise City, Idaho, \$40.....	320 00		
Grace, Domestic, \$25; Colored, \$1,375.08; Sp. for one year's support of a student at King Hall, Washington, D. C., \$150; Sp. to educate a Colored man for the Ministry and mission work among his own people to be used in King Hall, Washington, D. C., \$500; Wo. Aux., for "Grace Church" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Catherine L. Wolfe Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Woman's Foreign Missionary Association, Sp. for			

ation, toward annual support of theological student, Mexico, \$100; Young Woman's Missionary Society, for "William F. Morgan Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$35; "St. Thomas" scholarship, St. Margaret's School, Tokyo, Japan, \$40; Sp. for Foreign Missionaries' Insurance Fund, \$50; Foreign Branch Wo. Aux., Sp. for furnishing, etc., St. Mark's Church, Cape Palmas, Africa, \$50.....	360 00
Transfiguration, Domestic, \$5; Foreign, \$5.....	10 00
Trinity Chapel, Foreign, \$540: "Two Workers," Wo. Aux., for "G. G." scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; Sp. for St. John's College Building Fund, China, \$50; Wo. Aux., Branch Woman's Foreign Missionary Association, "Members," for "Rev. Charles T. Olmsted" (Divinity) scholarship, St. John's College, Shanghai, China, \$30.....	670 00
"A Friend," General.....	25 00
"A Friend," Wo. Aux., Sp. for Bishop Leonard, Nevada and Utah.....	30 00
E. A. Beckett, Foreign.....	1 00
Mrs. Julia Bedell, for missionary's salary, Mexico.....	125 00
Miss M. M. Collins, for "Bishop Bedell" scholarship, St. John's School, South Dakota.....	60 00
New York Branch Wo. Aux., meeting of Foreign Committee, Sp. for St. John's College Building Fund, China.....	77 42
Charles W. Ogden and Louisa H. Ogden, Domestic, \$400; Foreign, \$100.....	500 00
Mrs. Sylvanus Reed, through Wo. Aux. Committee on Domestic Missions, Sp. for Bishop Talbot's work in Wyoming and Idaho.....	200 00
Mrs. W. Hawhurst Townsend, Domestic Nyack—Grace, General, \$10; Sp. for St. John's College Building Fund, China, \$5; Sp. for Mr. Burleson's hospital for Oneidas, \$5.....	20 00
Pearl River—Helen M. MacKenzie, General.....	1 00
Pelham—Christ Church, Ladies' Missionary Society, Sp. for St. John's College Building Fund, China.....	14 50
Pelhamville—Church of the Redeemer, for Cape Mount Mission, Africa.....	5 84
Rye—Christ Church, Domestic, \$141; Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$95.85; Sp. for scholarship in St. Mark's School, Salt Lake City, Utah, \$40.....	278 85
"A Friend," General.....	25 00
<b>NORTH CAROLINA—\$63.06</b>	
Asheville—Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, St. John's College, Shanghai, China.....	20 00
Greensboro—St. Barnabas', Wo. Aux., Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1.....	4 00
Henderson—Holy Innocents', Colored, \$2; Indian, \$3; Foreign, \$7.....	12 00
Oxford—St. Stephen's, Wo. Aux., for support of baby in St. Mary's Orphanage, Shanghai, China, \$1; Sp. for Montgomery Institute, Seguin, Western Texas, \$1.60.....	2 60
Raleigh—Christ Church, Wo. Aux., Sp. for Montgomery Institute, Seguin, Western Texas.....	15 00
Church of the Good Shepherd, Foreign..	9 46
<b>OHIO—\$88.50</b>	
Akron—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Mt. Vernon—St. Paul's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Norwalk—St. Paul's, Domestic, \$5.48; Foreign, \$63.02.....	68 50
<b>OREGON—\$55.45</b>	
Astoria—Grace, Junior Aux., Sp. for Bishop Gray, Southern Florida.....	2 20
Portland—St. David's, Domestic, \$12; Foreign, \$11.50.....	23 50
St. Matthew's Chapel, Foreign.....	5 75
Miscellaneous—Mr. J. D. Letcher, Domestic.....	24 00
<b>PENNSYLVANIA—\$3,638.19</b>	
Bala—St. Asaph's, Domestic, \$132.18; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building a church, \$26.06.....	158 24
Bristol—St. James' S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	10 00
Bryn Mawr—Church of the Redeemer S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$23.59; Junior Aux., Sp. for Bishop Leonard, Nevada and Utah, \$10; Sp. for Rev. Mr. Washburn, Auburn, Maine, \$5; Sp. for Miss Marston, India, \$5; Sp. for Rev. Mr. Partridge, China, \$10; Sp. for Miss Bull's Orphanage, Japan, \$12.....	65 59
Clifton Heights—St. Stephen's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	3 47
Collingdale—Trinity Church S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	4 25
Conshohocken—Calvary S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	17 05
Downingtown—St. James', Foreign, \$3.03; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$3.19.....	11 22
Gwynedd—Church of the Messiah S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	3 00
Lansdale—Holy Trinity Church S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	7 00
Newton—St. Luke's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	1 85
Paoli—Good Samaritan S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	4 23
Philadelphia (Torresdale)—All Saints', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$6.12.....	8 12
(Moyamensing)—All Saints' S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	10 00
Atonement, Foreign, \$27.50; through Indian Hope Association, Indian, \$1.....	28 50
(Germanstown)—Calvary S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	20 00
Calvary Monumental, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$2; through Indian Hope Association, Indian, \$1.....	3 00
(Germanstown)—Christ Church, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$3; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	5 00
Christ Church, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	4 00
Covenant, Indian Hope Association, Indian.....	20 00
Crucifixion S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	5 00
Divinity School Chapel S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	2 55
(Holmesburg)—Emmanuel Church S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	11 94
Emmanuel Church S. S., Sp. for Bishop	



Talbot, Wyoming and Idaho, to aid in building churches.....	4 30	S. Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches..	22 55
Epiphany S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$13.53; Sp. for Bishop Kinsolving's work in Texas, \$70.42.....	83 95	(North Liberties)—St. John's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	5 00
Church of the Good Shepherd S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	13 25	St. Jude's, Foreign, \$50; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$22.30.....	72 30
Grace, Indian Hope Association, Indian, \$54; Woman's Missionary Society, through Wo. Aux., for salary of Miss Mailes, Japan, \$30, for Bishop Ferguson's work, Africa, \$30; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$25.....	139 00	St. Luke's, Indian Hope Association, Indian.....	10 00
(Mt. Airy)—Grace S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	33 79	(Bustleton)—St. Luke's S. S., The Beloved Physician, Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	9 26
Holy Apostles' S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	84 12	(Germantown)—St. Luke's, Wo. Aux., for "Julia C. Emery" scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	5 00
Holy Comforter Memorial S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	44 30	St. Mark's, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$6; for salary of Miss Mailes, Japan, \$40; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	48 00
Holy Communion Memorial S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	13 62	(Frankford)—St. Mark's S. S., Wo. Aux., for "St. Mark's" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
Holy Spirit S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	10 00	(Wissahickon Heights)—St. Martin's-in-the-fields S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	11 98
Holy Trinity Church, Indian Hope Association, Indian, \$30; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$50.....	80 00	(West)—St. Mary's, Indian Hope Association, \$33.50; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$30.38.....	63 88
Holy Trinity Memorial Chapel S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	41 72	(Germantown)—St. Michael's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	1 00
Incarnation S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	32 78	St. Paul's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	8 40
Mediator, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$5; for salary of Miss Mailes, Japan, \$5.....	10 00	(Aramingo)—St. Paul's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	11 00
Church of the Messiah S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	6 20	(Chestnut Hill)—St. Paul's, Foreign, \$205; Sp. for St. Paul's School, Tokyo, Japan, Rev. T. S. Tyng, at his discretion, \$200.....	405 00
Nativity S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	18 51	St. Peter's, Indian Hope Association, Indian, \$40.31; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$28.36.....	68 67
Redeemer Chapel S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	3 50	(Germantown)—St. Peter's, Wo. Aux., for "Julia C. Emery" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$5; Sp. for St. John's Building Fund, China (of which "Little Sisters," \$10), \$11.25.....	16 25
St. Andrew's, Junior Aux., Sp. for "Sarah Neilson" scholarship, St. Mary's School, Dallas, Texas, \$10; Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$24.94.....	34 94	St. Stephen's, Domestic, \$176.35; Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$5.....	181 35
(West)—St. Andrew's, Domestic, \$44.67; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$10.61.....	55 28	(Manayunk)—St. Stephen's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	15 53
(Haddington)—St. Barnabas' S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	3 00	St. Simeon's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	26 00
(Manayunk)—St. David's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	40 48	St. Timothy's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	8 20
St. George's S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	3 83	(Southwark)—Trinity Church S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	15 35
St. James', Sp. for Bishop Thomas, Kansas, \$30; Sp. for Bishop Knickerbacker, Indiana, \$40; Sp. for Bishop Brooke, Oklahoma, \$30; Sp. for Rev. J. P. D. Lloyd, Omaha, Nebraska, \$50; "S. S." for Mexico, \$50; Sp. for Bishop Johnston's work, Western Texas, \$15; Indian Hope Association, Indian, \$30; Wo. Aux., for "Anna J. Rumney" scholarship, St. Paul's School, Tokyo, Japan, \$25; "A Member," for Bishop Morris' work, Oregon, \$5; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$53.96.....	328 96	Church of the Saviour, Indian Hope Association, for "Church of the Saviour" scholarship, St. John's School, South Dakota, \$60; S. S., for "William W. Farr" Memorial scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	85 00
St. John Chrysostom's, Sp. for Bishop Grafton, Fond du Lac, \$5; Sp. for Rev. F. R. Graves, China, \$5.....	10 00	Zion S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches.....	10 00
(Frankford Road)—St. John's Free S.		Episcopal Hospital Mission, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China.....	2 00
		Offerings at the meeting of the Executive Board of S. S. Association of Pennsylvania, Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches..	63 06

<b>Mrs. Matilda C. Markoe, Sp. for St. John's College Building Fund, China.....</b>		25 00
<b>Rev. Alfred L. Elwyn, Sp. for Bishop of Oklahoma.....</b>		5 00
<b>Miss Landell, Wo. Aux., for salary of Miss Mailes, Japan.....</b>		5 60
<b>Upper Providence—St. Paul's, Memorial, Indian Hope Association, Indian.....</b>		1 00
<b>Wayne—St. Mary's, Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China.....</b>		2 00
<b>Weldon—D. H. Alo, General.....</b>		10 00
<b>West Chester—Holy Trinity Church, Missionary Society, Africa, \$40; China, \$40; S. S., Sp. for Bishop Talbot, Wyoming and Idaho, to aid in building churches, \$25.87.....</b>		105 87
<b>Whitford—"Ivy Cottage," for salary of a missionary to Japan.....</b>		750 00
<b>Miscellaneous—Pennsylvania Branch Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China.....</b>		23 00
<b>PITTSBURGH—\$708.50</b>		
<b>Franklin—St. John's S. S., Foreign.....</b>		9 55
<b>Meadville—Christ Church, Wo. Aux., for salary of teacher in St. Elizabeth's School, South Dakota.....</b>		15 00
<b>Pittsburgh—Ascension, Foreign.....</b>		55 65
<b>Calvary, Foreign, \$293.80; "Sisterhood," Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$50; "S. S.," for "Calvary S. S." scholarship, Hoffman Institute, Cuttington, Africa, \$75; "Calvary S. S." scholarship, St. John's College, Shanghai, China, \$40; "Calvary S. S." scholarship, St. John's School, South Dakota, \$60.....</b>		518 30
<b>St. James', Wo. Aux., for salary of Miss Goepf, Japan.....</b>		10 00
<b>St. Peter's, Ministering Children's League, Wo. Aux., Sp. for support of baby, St. Mary's Orphanage, China.....</b>		50 00
<b>Titusville—St. James' Memorial S. S., for "Bishop Kerfoot" scholarship, St. John's College, Shanghai, China.....</b>		70 00
<b>QUINCY—\$3.26</b>		
<b>Limestone—Christ Church, Colored.....</b>		3 26
<b>RHODE ISLAND—\$124.01</b>		
<b>Lonsdale—Christ Church, Domestic.....</b>		45 27
<b>Manville—Emmanuel Church, Colored.....</b>		3 74
<b>Neuport—Trinity Church, Miss Emma Goffe, from her sister's estate, for Africa.....</b>		25 00
<b>Miscellaneous—Rhode Island Freedman Committee, Wo. Aux., Sp. for teacher in Rev. Mr. Perry's School, Tarboro', North Carolina.....</b>		50 00
<b>SOUTH CAROLINA—\$152.12</b>		
<b>Aiken—St. Thaddeus', Indian, \$3.50; Foreign, \$3.50.....</b>		7 00
<b>Brook Green—All Saints' Chapel, Colored.....</b>		2 00
<b>Charleston—Holy Communion, "Three Members," \$3; Wo. Aux., \$16.41, Sp. for St. John's College Building Fund, China.....</b>		19 41
<b>St. Paul's, United Service, Sp. for St. John's College Building Fund, China.....</b>		48 53
<b>St. Stephen's, Sp. for St. John's College Building Fund, China.....</b>		18 89
<b>Mrs. Hudson Lee, Sp. for St. John's College Building Fund, China.....</b>		25 00
<b>Columbia—St. Luke's, Sp. for St. John's College Building Fund, China.....</b>		10 00
<b>St. Mary's, Colored.....</b>		1 00
<b>Trinity Church, "Two Sisters," Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2.....</b>		8 00
<b>Fort Hill—Mission, General.....</b>		6 69
<b>Lexington Co.—St. Ann's, Colored.....</b>		40
<b>Plantersville—St. Cyprian's, Colored.....</b>		75
<b>Seneca—Ascension, General.....</b>		3 45
<b>Summerville—Epiphany, Colored.....</b>		1 00
<b>SOUTHERN OHIO—\$197.42</b>		
<b>Cincinnati (Clifton)—Calvary, Colored.....</b>		18 40
<b>(Avondale)—Grace, Foreign.....</b>		50 60
<b>Church of Our Saviour, General, \$41.60; Mexico, \$10.....</b>		51 60
<b>Glendale—Christ Church, General.....</b>		12 70
<b>Pomeroy—Grace, Domestic, \$5; Foreign, \$5.....</b>		10 00
<b>Zanesville—St. James', Indian, \$16.77; Colored, \$11.25; Foreign, \$28.70.....</b>		54 72
<b>SOUTHERN VIRGINIA—\$261.71</b>		
<b>Dinwiddie Co. (Petersburg)—St. Paul's, Woman's Missionary Society, Sp. for St. John's College Building Fund, China.....</b>		32 01
<b>(Petersburg)—Mrs. Paine, Sp. for St. John's College Building Fund, China.....</b>		5 00
<b>Nelson Co. (Roseland P. O.)—Grace, Domestic and Foreign.....</b>		5 86
<b>(Livingston)—Trinity Church, Domestic and Foreign.....</b>		2 84
<b>Norfolk Co. (Norfolk)—St. Luke's, Sp. for St. John's College Building Fund, China (Portsmouth)—Trinity Church, Foreign, \$32.25; Sp. for St. John's College Building Fund, China (of which Wo. Aux., \$5), \$21.75.....</b>		54 00
<b>(Portsmouth)—King's Daughters, Wo. Aux., Sp. for support of Bae Kene, St. Mary's Orphanage, Shanghai, China.....</b>		30 00
<b>(Portsmouth)—"Kind Wisher," In Memoriam, Sp. for Mr. Osuga's orphanage, Japan.....</b>		1 00
<b>Princess Anne Co.—Lynnhaven Parish, Ministering Children's League, Sp. for Rev. L. L. Kinsolving, Brazil, for Jose Barcellos da Roeha.....</b>		7 00
<b>Prince George's Co. (City Point)—St. John's, "A Friend," for Alaska.....</b>		5 00
<b>Roanoke Co. (Salem)—St. Paul's, for "St. Paul's" scholarship, St. John's Mission, Cape Mount, Africa.....</b>		8 00
<b>(Salem)—Branch Wo. Aux., Domestic, \$5; for salary of lay evangelist, Hankow, China, \$50.....</b>		55 00
<b>SPRINGFIELD—\$7.00</b>		
<b>Springfield—St. Paul's Cathedral, General.....</b>		7 00
<b>TENNESSEE—\$11.00</b>		
<b>Montgomery Co.—Grace, Foreign.....</b>		1 00
<b>Somerville—T. S. Gallaway, General.....</b>		10 60
<b>TEXAS—\$24.70</b>		
<b>Beaumont—St. Mark's, General.....</b>		5 00
<b>Bryan—St. Andrew's, Domestic.....</b>		4 60
<b>Calvert—Epiphany, Domestic.....</b>		15 70
<b>VERMONT—\$17.50</b>		
<b>Buck Hollow—Christ Church, "A Widow's Mite," General.....</b>		7 50
<b>Burlington—St. Paul's, Colored.....</b>		10 00
<b>VIRGINIA—\$96.45</b>		
<b>Albemarle Co. (Lindsay)—John M. Patton, Sp. for Rev. J. L. Patton, Japan.....</b>		15 00
<b>Culpeper Co. (Slaughter Parish)—Unorganized Mission, for Rev. J. L. Patton's work, Japan.....</b>		18 00
<b>Essex Co. (Loretto)—Miss Nannie W. Baylor, Sp. for Mr. Osuga's orphanage, Japan.....</b>		8 20
<b>Gloucester Co. (Gloucester C. H.)—Abingdon Parish, Mrs. C. W. Selden, for Bishop Walker's work, North Dakota.....</b>		5 00
<b>Henrico Co. (Brookhill)—Miss Lucy Stewart, Sp. for Miss Dodson, Japan, for sewing-machine.....</b>		5 00
<b>Orange Co. (Gordonsville)—"S. S.," Sp. for Rev. J. L. Patton, Japan.....</b>		5 25
<b>Spotsylvania Co. (Fredericksburg)—St. George's General, \$35; Ladies' Church Aid Society, Sp. for Rev. J. L. Patton, for Japan orphans, \$5.....</b>		40 00



<b>WEST MISSOURI—\$14.36</b>		Foreign, \$3; Sp. for Rev. J. A. Williams, \$2	10 00
<i>St. Joseph</i> —Christ Church, Colored.....	14 36		
<b>WESTERN MICHIGAN—\$89.15</b>			
<i>Albion</i> —St. James', Domestic and Foreign.....	6 90		
<i>Coldwater</i> —St. Mark's, Domestic, \$10; Foreign, \$10.....	20 00		
<i>Hastings</i> —Emmanuel Church, Wo. Aux., for "Ellen E. Robinson" scholarship, Hope School, South Dakota.....	6 25		
<i>Kalamazoo</i> —St. Luke's, Domestic, \$23; Foreign, \$23; Wo. Aux., for "Ellen E. Robinson" scholarship, Hope School, South Dakota, \$5; Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$5.....	56 00		
<b>WESTERN NEW YORK—\$190.45</b>			
<i>Buffalo</i> —St. Andrew's, Sp. for Bishop Walker's work, North Dakota.....	7 35		
Trinity Church, "A Member," Sp. for Bishop Talbot, Wyoming and Idaho.....	50 00		
Rev. H. S. Huntington, Indiana, \$5; Colored, \$5.....	10 00		
<i>Corning</i> —Christ Church, Sp. for parish house, Kyoto, Japan.....	10 00		
<i>Jamestown</i> —St. Luke's, Sp. for Bishop Walker, North Dakota.....	11 00		
<i>Olean</i> —St. Stephen's, Sp. for Bishop Walker, North Dakota.....	27 00		
<i>Rochester</i> —St. Luke's, "Missionary Helpers" and Sons and Daughters of the King, Sp. for St. John's College Building Fund, China.....	75 10		
<b>WEST VIRGINIA—\$31.52</b>			
<i>Bramwell</i> —Holy Trinity Church, for Rev. J. L. Patton's work, Japan.....	7 00		
<i>Charlestown</i> —Zion, Col. W. P. Craighill, for "Marbury Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	12 50		
<i>Duffields</i> —Good Shepherd Chapel, Domestic.....	5 00		
<i>Shepherdstown</i> —Trinity Church, Indian, \$5; Foreign, \$2.02.....	7 02		
<b>NEW MEXICO AND ARIZONA—\$5.50</b>			
<i>Arizona</i> .....			
<i>Tucson</i> —Grace, Domestic.....	5 50		
<b>NORTH DAKOTA—\$31.81</b>			
<i>Grand Forks</i> —St. Paul's, General.....	31 81		
<b>NORTHERN CALIFORNIA—\$43.80</b>			
<i>Auburn</i> —St. Luke's, General.....	10 00		
<i>Marysville</i> —St. John's, General.....	9 40		
<i>St. Helena</i> —Grace Memorial, General.....	7 25		
<i>Swiss</i> —Grace, General.....	75		
<i>Wheatland</i> —Grace, General.....	7 90		
<i>Woodland</i> —Mission, General.....	8 50		
<b>NORTHERN TEXAS—\$3.30</b>			
<i>Dublin</i> —Trinity Church, Colored.....	1 05		
<i>Honey Grove</i> —St. Mark's, Domestic.....	2 25		
<b>OKLAHOMA—\$10.00</b>			
<i>Guthrie</i> —Trinity Mission, Domestic, \$5;			
		<b>SOUTH DAKOTA—\$51.01</b>	
		<i>Cheyenne River Agency</i> —St. John's, Domestic, \$4.39; Colored, \$9.64; Foreign, \$4.39.....	18 42
		St. Stephen's, Domestic, 35 cts.; Foreign, 35 cts.....	70
		St. Paul's, Domestic, 25 cts.; Colored, 54 cts.; Foreign, 25 cts.....	1 04
		St. Andrew's, Domestic, 2 cts.; Colored, 65 cts.; Foreign, 2 cts.....	69
		Calvary, Domestic, 19 cts.; Colored, 34 cts.; Foreign, 19 cts.....	72
		Ascension, Domestic, 25 cts.; Colored, \$1.87; Foreign, 25 cts.....	2 37
		Emmanuel Church, Domestic, 53 cts.; Foreign, 54 cts.....	1 07
		St. Thomas', Domestic, 28 cts.; Colored, 40 cts.; Foreign, 29 cts.....	97
		St. Luke's, Domestic, 50 cts.; Foreign, 61 cts.....	1 11
		St. Mark's, Domestic, 6 cts.; Colored, 60 cts.; Foreign, 6 cts.....	72
		<i>Rosebud Agency</i> —St. Mary's School, Mite Chest, Wo. Aux., General.....	2 00
		<i>Crow Creek Agency</i> —Wo. Aux., Domestic, \$1.93; Indian, \$4.05; Colored, \$3.94; Foreign, \$2.63; China, \$3.65.....	21 20
		<b>FOREIGN—\$82.51</b>	
		<i>China, Wuchang</i> —Chinese Church League, for "Bishop Andrews" scholarship, Bishop Boone Memorial School, Wuchang, China.....	80 00
		<i>Sweden, Stockholm</i> —Rev. G. Unonius, Domestic.....	2 51
		<b>MISCELLANEOUS—\$2,182.50</b>	
		Income from estate of Mrs. Ann R. Hough, Sp. to be paid to Mrs. Mary Lamaroux.....	300 00
		Interest on Trust Funds, Domestic.....	1,360 00
		Department of Interior, for conducting a school at Anvik, Alaska.....	480 00
		Through <i>The Churchman</i> , Mrs. J. D. Fitch, General.....	20 00
		"Anonymous," Easter gift in memory of C. C. Hoffman, Domestic, \$3; Africa, \$5.....	8 00
		St. Mark's, Friendly League, Wo. Aux., Sp. for "St. Mark's" scholarship, Salt Lake City, Utah.....	10 00
		Through <i>The Churchman</i> , General, \$2; for Dr. Driggs' work, Alaska, \$2.50.....	4 50
		<b>LEGACIES—\$500.00</b>	
		<i>Conn., Greenwich</i> —Estate of Miss Cornelia Ann DeMille (will says) for work among Indians.....	500 00
		Receipts for the month.....	\$27,010 00
		Amount previously acknowledged.....	225,390 52
			252,400 52
		Deduct amount repaid executor of estate of Sabrina P. Belknap.....	24 72
		Total contributions, legacies and specials since September 1st, 1892.....	\$252,365 80

## APPROPRIATIONS, SEPTEMBER, 1892-1893

DOMESTIC—(Of which for Indian Missions, \$46,991.37; for Missions to Colored people, \$55,880.00)	254,838 93
FOREIGN—.....	195,548 78
Total.....	\$450,387 71

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1892

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$13,366.23; Missions to Colored people, \$8,478.75, including one-half of general offerings, \$8,308.45).....	\$87,097 85
FOREIGN—(Including one-half of general offerings, \$8,308.44).....	78,191 77
Total.....	\$165,289 62

Required from Apr. 1st, 1893, to Sept. 1st, 1893, for Domestic Missions \$167,741 08  
for Foreign Missions 117,357 01

Total..... \$285,098 09

# SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.\*

Appropriation for 1892-93 (including Divinity Students at Wuchang), \$5,000.

Scholarships (Preparatory), \$50; (Collegiate), \$70 and (Divinity and Medical) \$100 each, per annum.  
[Six more Scholarships at \$50 and one at \$70 can be taken.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lidia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn (Divinity).....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
T. Streetfield Clarkson (In Mem.) (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Mem.) (Divinity).....	Miss Fredrika Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
Frederick T. Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas'.....	St. Thomas', Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
The Rev. C. T. Olmsted (Divinity).....	Members of Trinity Chapel Branch, through Woman's Committee on Work for Foreign Missionaries, Diocese of New York.
Gregory T. Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Estate of Mrs. T. S. Clarkson, Potsdam, N. Y. (Endowed.)
Lavinia Clarkson Mem'l (Divinity)...	Miss F. Clarkson, Zion Church, Colton, N. Y.
Ann Mary Clarkson Mem'l (Divinity)...	The said Missionary Society, Hartford, Conn. (Endowed.)
Elizabeth Clarkson Memorial (Divinity)...	The University of the South, Sewanee Missionary Society, Sewanee, Tenn.
Trinity College Missionary Society.....	Trinity Sunday-school, Newark, N. J.
Sewanee (Preparatory).....	"A Lady," Washington, D. C.
James Houston Eccleston.....	By the late Mrs. Samuel Ridout. (Endowed.)
Charles Bisham.....	Grace Sunday-school, Honesdale, Pa.
Rev. Samuel Ridout Mem'l (Medical)...	Mrs. M. E. Edgar, New York.
Mrs. Sophie C. Menner (In Memoriam) (Preparatory).....	St. James' Memorial Sunday-school, Titusville, Pa. [Expires June 1st, 1894.]
James A. Edgar (In Mem.) (Medical)...	Christ Church Sunday-school, Germantown, Philadelphia, through Foreign Committee Pennsylvania Branch Wo. Aux.
Bishop Kerfoot.....	Through Woman's Auxiliary, Diocese of Michigan.
Christ Church (Preparatory).....	Mrs. Helen L. Deas, New York, N. Y.
Joseph B. Harris Memorial (Medical)...	St. Thomas', Ladies' Foreign Missionary Association, New York.
Deas (Preparatory).....	Partially endowed by Bishop Bedell's former pupils, Dr. V. P. Suvoong and Messrs. R. C. Woo and S. P. Yen of Shanghai, China.
William F. Morgau Mem'l (Medical)...	Southern Ohio Branch Woman's Auxiliary.
Bishop Bedell.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Bishop Vincent.....	Bishop Weed Missionary Society, St. John's, Jacksonville, Florida.
Dr. Twing Memorial (Medical).....	Trinity Sunday-school, San Francisco, Cal.
Bishop Weed.....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Rev. Hiram W. Beers.....	Trinity Sunday-school, Staunton, Va.
Lavinia Clarkson No. 2 (Divinity).....	Three classes of boys, Christ Church Sunday-school, New Brunswick, N. J.
Conway McN. Whittle (Preparatory)...	Church of the Heavenly Rest, New York, through Wo. Aux.
Rev. Kong Chai Wong (Preparatory)...	
Loving Hand (Preparatory).....	
*DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
[No new Scholarships taken.]	
Julius Grammer.....	St. Peter's, Young Ladies' Society, Baltimore, Md.
Grace.....	Mrs. Mary F. Cox, Philadelphia, Pa.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Mrs. Emily L. Hewson.....	"M. E. H.," St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Missionary Society and Sunday-school, New York.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Frances Stanton.....	Mrs. Dr. Holbrook Curtiss, New York, N. Y.
Sandusky.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Ormsby Phillips.....	Mrs. O. Phillips, St. Andrew's, Pittsburgh, Pa., Wo. Miss'y Asso.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
Samuel Cooke.....	St. Bartholomew's, New York, through Woman's Auxiliary.
*BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
[No new Scholarships taken.]	
Rev. Dr. Brooke.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
Williams.....	"L.," Chicago, Ill.

\* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these formerly distinct schools are, however, published under their respective captions for convenience.



# SCHOLARSHIPS IN THE FOREIGN FIELD.

1

ST. MARY'S HALL (GIRLS' SCHOOL), SHANGHAI, CHINA.\*  
Appropriations for 1892-93, \$1,800. Scholarships, each, \$50 per annum.  
[No more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Jaggar.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Scotfield Memorial.....	St. John's Sunday-school, Clifton, Staten Island, through States Island Branch Woman's Auxiliary.
Maria C. Stoddard.....	St. John's, Girls' Class, Jersey City, N. J.
Margaret K. Burtis.....	"A Lady," Philadelphia, Pa.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y.
Catharine E. Jones Memorial.....	District of Columbia Branch Woman's Auxiliary.
Kebble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
Isabel C. Habersham.....	"A Member," Christ Church, Savannah, Ga.
Mrs. Frances C. Henderson.....	Grace, Ladies' Mite Society, Orange, N. J.
Bertha Leffingwell.....	St. Mary's School, Knoxville, Ill.
Emma W. Cooke.....	St. Margaret's Society, St. Bartholomew's, New York.
St. Margaret's.....	St. Margaret's Sunday-school, Staatsburg, N. Y.
Harriet Gusterf.....	Grace Church, Oak Park, Ill., through Woman's Auxiliary.
Anna M. Leverich.....	Mrs. Samuel Cox, Garden City, Long Island, thro' Woman's Aux.
Rev. Robert A. Gibson.....	Christ Church, Cincinnati, O., through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Frank Heartfield.....	Girls' Missionary Society, St. Paul's, Poughkeepsie, N. Y., through Woman's Auxiliary.
Sarah Marshall Mordaunt.....	Ladies' Missionary Association, Christ Church, Pelham, N. Y.
Morrell.....	St. Luke's, Wheeling, W. Va., through Woman's Auxiliary.
Clara H. Matlack Memorial.....	Miss C. H. Matlack, Philadelphia, Pa., through Woman's Committee on Work for Foreign Missionaries.
Charlotte Boynton Memorial.....	"A Member," St. Luke's, Montclair, N. J., through Woman's Aux.
Clement Melville.....	"C. C. C.," Canada.
Robert Randolph Carter.....	Churches in Westover Parish, Charles City County, Virginia.
Rev. Thomas L. Cole.....	Trinity Sunday-school, Portland, Oregon.
Cheyenne.....	St. Mark's, Ministering Children's League, Cheyenne, Wyoming.
Partridge Memorial.....	Through Mrs. H. D. Partridge, Putnam, Conn. (Endowed.)
Margaret Manning.....	Church of the Advent, Spartanburg, S. C., thro' Woman's Auxiliary
Christ Church.....	Christ Church, Millwood, Va.
Edmund Lincoln B.....	*BRIDGMAN MEMORIAL SCHOOL.
Louisa C. Tuthill.....	[No new Scholarships taken.]
St. Mark's.....	"Mrs. N. E. B.," New York.
Bishop Meade.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
Yan-Yung.....	St. Mark's Sunday-school, Frankford, Philadelphia, Pa., through Woman's Missionary Association.
Grace Church.....	Woman's Association, Norfolk, Va.
Christian Renton Loring (In Mem.).....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
St. Paul's.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
The North Carolina.....	"Anonymous," Boston, Mass., through Woman's Auxiliary.
Cornelia Whipple.....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
Aldert Smedes.....	"Messengers of Hope" (children throughout the State), through Miss Rebecca Cameron, Hillsboro', N. C. (Endowed.)
Rev. Alfred Blake, D.D.....	*EMMA JONES SCHOOL.
St. Paul's.....	[No new Scholarships taken.]
St. Paul's Sunday-school.....	Darlington Missionary Society, St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Sarah F. Hoyt.....	St. Mary's School, Raleigh, N. C.
Marian Percy Browne.....	Harcourt Parish Sunday-school, Gambier, Ohio.
Hattie Kay.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
Arthur Brooks.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Alice Fair.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Mary Donaghe.....	St. James', Boston Highlands, Mass., through Woman's Auxiliary.
Rev. Dr. E. A. Washburn.....	St. John's Sunday-school, New Haven, Conn.
Amelia Hamilton McAllister.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
	Ascension Sunday-school, Baltimore, Md., thro' Woman's Auxiliary.
	Trinity Sunday-school, Staunton, Va.
	St. John's Sunday-school, Hartford, Conn.
	Trinity Sunday-school, Elizabeth, N. J.

BISHOP BOONE MEMORIAL (BOYS') SCHOOL, WUCHANG, CHINA.  
Appropriation for 1892-93, \$1,500. Scholarships, each, \$50 per annum.  
[Three more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone. [Half scholarship].....	Grandchildren of the first Bishop Boone, thro' the Rev. A. R. Walker.
Matthew Harrison.....	St. James' Sunday-school, Leesburg, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
Lavinia Clarkson.....	"A Member," Trinity Church, Potsdam, N. Y.
Joseph Richey Memorial.....	Mount Calvary, Baltimore, Md.
St. Mary's.....	St. Mary's Sunday-school, (West) Philadelphia, Pa.
Rev. R. Francis Colton.....	Church of Our Saviour S. S., Jenkintown, Pa.
Arthur Lothrop Eddy.....	Mrs. U. Eddy, Christ Church, Rye, N. Y.
Julia Newbold Vibbert.....	St. Margaret's Guild, St. James' Church, Chicago, Ill.
Grace.....	Grace Sunday-school, Medford, Mass.
Paul Beck.....	"A Member," St. Paul's, Albany, N. Y.
Bishop Andrewes.....	Chinese Church League.

\*The Bridgman Memorial School was a number of years ago transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The distinction between the schools is, however, preserved so far as the old Scholarships are concerned.

## BISHOP BOONE MEMORIAL SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Edward McG. Tidball .....	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook .....	Ministering Children's League, Christ Church, Burlington, Iowa, through Woman's Auxiliary.
Andover .....	Christ Church Sunday-school, Andover, Mass.
St. Mark's .....	St. Mark's Sunday-school, Le Roy, N. Y.
Sarah Caroline Toms .....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Hallam .....	"A Member," St. James', New London, Conn. [Expires Sept. 1st, 1893.]
Bishop Thompson .....	St. Peter's, Oxford, Miss.
St. Peter and St. Paul .....	St. Peter's Sunday-school, Cheshire, and St. Paul's Sunday-school, Southington, Conn.

## JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1892-93, \$600. Scholarships, each, \$50 per annum.

[One more Scholarship needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Lydia Mary Fay .....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's .....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Ann Bohler .....	Atonement Sunday-school, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert .....	St. Margaret's Guild, St. James' Church, Chicago, Ill.
John G. Webster .....	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson .....	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Brownell Hall .....	Brownell Hall, Omaha, Neb., through Woman's Auxiliary.
Harriet Ives .....	Mrs. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
Parmelia Wasson .....	St. Stephen's, Pastor's Guild, Olean, N. Y., through Wo. Aux.
Bishop Whipple .....	Minnesota Branch Woman's Auxiliary.
Bishop Gilbert .....	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Joseph W. Bancroft .....	Western New York, Junior Auxiliary.
Sybil Carter .....	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
Marie Antoinette Whitlock .....	Trinity Church, Woman's Auxiliary, Asheville, N. C.
All Saints' .....	

## TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1892-93 (including support of Student Catechists), \$3,250. Scholarships, \$70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial .....	Estate of Mrs. Chickering, Mass. (Endowed.)
Fanny Schuyler .....	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren .....	Holy Trinity Church, Young Ladies' Missionary Band, New York.
Bishop Scarborough .....	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam) .....	Woman's Auxiliary (Nine Parishes), Diocese of Newark.
Van Schaack Memorial .....	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert .....	"L," Chicago, Ill.
Hibbard .....	Grace Church, Chicago, Ill., through Woman's Auxiliary.

## ST. PAUL'S (BOYS') SCHOOL, TOKYO, JAPAN.

Appropriation for 1892-93, \$2,470. Scholarships, each, \$50 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar .....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Holmes .....	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Oakes Memorial .....	St. Paul's Sunday-school, Norfolk, Va.
Anna J. Rumney .....	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe .....	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)
St. Luke's .....	St. Luke's Sunday-school and Holley Mission, Brockport, N. Y.
*ST. TIMOTHY'S SCHOLARSHIPS.	
[No new Scholarships taken.]	
Howard Duane Memorial .....	Mrs. R. B. Duane, New York.
Pinckney Henderson Adams (In Mem.) .....	Mrs. Frances C. Henderson, Orange, N. J.
Bishop B. H. Paddock .....	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes .....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng .....	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.

\*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokyo.



## ST. MARGARET'S (GIRLS') SCHOOL, TOKYO, JAPAN.

Appropriation for 1892-93, \$1,392. Scholarships, each, \$50 per annum.

[Two more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Delarue Kipling Howe.....	St. Luke's Sunday-school, Roselle, N. J.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Bible-class, Grace Sunday-school, Richmond, Va.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
A. B. W. Allen.....	Calvary Sunday-school, Louisville, Ky.
St. Anne's.....	St. Anne's Sunday-school, Lowell, Mass., through Wo. Aux.
Incarnation.....	Church of the Incarnation Sunday-school, New York.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Trinity Church.....	Trinity Sunday-school, Waterbury, Conn.
Hilga Houghton.....	Christ Church Sunday-school, Charlottesville, Va.
Kate McClellan.....	St. Peter's Sunday-school, Baltimore, Md.
Neesima Memorial.....	Massachusetts Sunday-school Penny Collections, thro' Woman's Auxiliary. [Expires September 1st, 1893.]
The Church Mission News.....	Friends of the work, and St. John's Sunday-school, Monticello, N. Y.
Bishop Vail.....	Bethany Branch Woman's Auxiliary, Topeka, Kansas.
Glover Sanford Memorial.....	St. John's Sunday-school, Bridgeport, Conn.

## ST. AGNES' (GIRLS') SCHOOL, OSAKA, JAPAN.\*

Appropriation for 1892-93, \$1,405. Scholarships, each, \$50 per annum.

[Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Sarah P. Doremus.....	Church of the Holy Trinity, Woman's Missionary Assoc'n, New York.
Easter.....	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	Christ Church, Woman's Missionary Association, New York.
Edith Wilmerding.....	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.
St. James'.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. Peter's.....	"A Member," Christ Church, Fitchburg, Mass., thro' Woman's Aux.
Fanny Maria Tyler Memorial.....	{ Christ Church, Cambridge, Mass., St. James', North Cambridge, Mass., St. John's, Cambridge, Mass., St. Peter's, Cambridge, Mass., } thro' Woman's Auxiliary.
Apthorp.....	"E. M. B.," Trinity Church, Boston, Mass., thro' Woman's Aux.
Margaret D. Carter Memorial.....	Church of the Heavenly Rest, New York, through Woman's Missionary Association.
Pure in Heart Memorial.....	Grace Church, New York, Woman's Missionary Association.
Bishop Henry C. Potter.....	By the late Mrs. Samuel Ridout, Annapolis, Md. [Partially endowed.]
Chase Memorial.....	Church of the Advent, Spartanburg, S. C., thro' Woman's Aux.
Maurice Moore.....	Christ Church Sunday-school, Dayton, Ohio.
Rev. Jesse T. Webster Memorial.....	"Anonymous" (Endowed).
"M. F. M." Memorial.....	Mr. B. W. Stras, Tazewell C. H., Va.
Letitia St. Clair Stras Memorial.....	Children's Branch Woman's Auxiliary, St. Paul's, Rochester, N. Y.
Louis C. Washburn.....	

## FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, AFRICA.

Appropriation for 1892-93, \$3,400. Scholarships, each, \$50 per annum.

[Thirty-two more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis.....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck.....	St. Paul's, Albany, N. Y. (Endowed.)
Rev. William Russell.....	St. Andrew's Sunday-school, Wilmington, Del.
Cornelia Prime B.....	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass.....	Christ Church Sunday-school, Towanda, Pa.
"T. T.".....	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt.....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
Fanny J. Fair.....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G.".....	Two workers of Trinity Chapel, New York.
Julia C. Emery.....	Pennsylvania Committee on Work for Foreign Missionaries.
Ascension Sunday-school.....	Ascension Sunday-school, Fall River, Mass., thro' Woman's Aux.
Benjamin C. Cutler.....	St. Ann's Sunday-school, Brooklyn, N. Y.
Mary L. Carter.....	"A Member," St. Luke's, Montclair, N. J.
Grace Greenwood.....	Rev. J. W. Greenwood, Trinity Church, Oshkosh, Wis., through Woman's Auxiliary. [Expires July 1st, 1893.]
St. Peter's, Peekskill.....	St. Peter's Sunday-school, Peekskill, N. Y., thro' Woman's Aux.
Ruth Baylies.....	Mrs. W. C. B., Boston, Mass.
"F. G. M.".....	Miss Julia Larned, Chicago, Ill., through Woman's Auxiliary.
St. John's.....	St. John's, Woman's Foreign Aid Committee, Elizabeth, N. J., through Woman's Auxiliary.

\* St. Agnes' School is about to be removed to a new building in erection for it in Kyoto.

## HIGH SCHOOL (BOYS'), CUTTINGTON, AFRICA.

Appropriation for 1892-93, \$2,000. Scholarships, each, \$40 per annum.

[Twenty-seven more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
William T. Henderson	St. Peter's Colored Sunday-school, Baltimore, Md.
John Jacob Robertson	Trinity Sunday-school, Saugerties, N. Y. [Expires Oct. 1st, 1893.]
Richard Newton	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Hope	Ladies' Missionary Society, Christ Church, Rye, N. Y.
Edward Dille Wotring	Trinity Sunday-school, Newark, Ohio.
William H. Neilson	St. Michael's Sunday-school, Trenton, N. J.
Harriet Ives	Mrs. Wm. Gammell, Providence, R. I., through Woman's Auxiliary.
J. N. Blanchard	St. John's, Detroit, Mich., through Woman's Auxiliary.
Calvary Church	Calvary Church, Summit, N. J., through Woman's Auxiliary.
Arthur Amory Gammell	Church of the Messiah, Providence, R. I., through Wo. Auxiliary.
May Jaggar	Woman's Auxiliary of Southern Ohio.
Francesca	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
St. James	St. James' Sunday-school, Dillon, Montana.
"J. R. W. S."	"A Member," St. Luke's, Montclair, N. J., through Woman's Aux.
Sanger Memorial	Church of the Intercession, New York.
Jane Dows Wescott Memorial	Fourth District, Woman's Auxiliary of Central New York.
Litchfield Archdeaconry	Sunday-schools of Litchfield County, Conn.
Charles H. Graff	Mrs. Charles H. Graff, Church of the Saviour (West) Philadelphia, Pa., through Woman's Auxiliary.
St. Peter's	St. Peter's Sunday-school, Germantown, Philadelphia, Pa., thro' Woman's Auxiliary.
Theodore P. Howell	Miss Grace Peter's Class, Trinity Sunday-school, Newark, N. J.
Caroline Kane Neilson	Rev. Wm. H. Neilson, D.D., Shepherdstown, W. Va.
Caroline Paine	"S. D.," Trinity, Boston, Mass., through Wo. Aux.

## HOFFMAN INSTITUTE (BOYS'), CUTTINGTON, AFRICA.

Appropriation for 1892-93, \$1,800. Scholarships, each, \$75 per annum.

[Eighteen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising	Trinity Sunday-school, Bergen Point, N. J.
Samuel D. Denison Memorial	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Bishop Auer Memorial	St. John's School, Tarrytown, N. Y.
Emily L. Hewson	"A Member," St. Paul's, Albany, N. Y.
Bishop William Pinkney	Classes of Messrs. Harris, Rhodes and Brown, St. Peter's Sunday-school, Baltimore, Md.

## SCHOOL AT ELIZA F. DRURY STATION, AFRICA.

Appropriation for 1892-93, \$350. Scholarships, each, \$25 per annum. [Eight more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Newton Wentworth	Grace, Newton, Mass., through Mass. Branch Woman's Auxiliary.
Caroline Prentice Sanger	"Friends," through Mass. Branch Woman's Auxiliary.
Hannab M. Williams Memorial	"A Member," St. John's, Jamaica Plain, Mass., through Mass. Branch Woman's Auxiliary.
Harriet H. Gilpin Memorial	Mrs. Darius R. Brewer, Brooklyn, N. Y., through Rhode Island Branch Woman's Auxiliary.

## ST. JOHN'S MISSION, CAPE MOUNT, AFRICA.

## BOYS' AND GIRLS' SCHOOLS.

Appropriation (for Beneficiaries) for 1892-93, \$3,335. Scholarships, each, \$25 and \$40 per annum.

[Three more Scholarships needed at \$25 each.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease	St. David's Sunday-school, Manayunk, Pa. (Endowed.)
W. B. Stephens	"A Lady," through Woman's Auxiliary.
Harriet Schuyler	St. Paul's, Albany, N. Y.
Pauline Beck Hewson	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
Catharine L. Wolfe Memorial	Miss Eliza A. Prall, St. Bartholomew's, New York, thro' Wo. Aux.
William A. Fair	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, thro' Wo. Aux.
Bishop Penick	St. Thomas', New York, through Ladies' Missionary Association.
Ten Broeck Memorial	All Saints', Frederick, Md.
Loomis	Missionary Society, High School, Va.
C. C. Hoffman	Staten Island Branch of Woman's Auxiliary.
Mary B. Blackford	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary
Staten Island No. 1	Church of the Incarnation Sunday-school, New York.
Staten Island No. 2	Young Ladies' Bible-class, Holy Trinity Church, Harlem, New York.
George M. Dexter Memorial	
George N. Hale	
R. H. McKim	



## BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Caroline Clark.....	Rhode Island Branch Woman's Auxiliary.
Carrington (In Memoriam).....	Junior Aid Society, St. John's, Richmond, Va.
Wright Weddell.....	St. John's, Richmond, Va.
Solomon Memorial.....	Emmanuel Church Sunday-school, Newport, R. I.
Darius R. Brewer.....	W. A. Robinson, Louisville, Ky.
Wm. A. Robinson, Jr., Memorial.....	The Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
John N. Norton.....	Col. W. P. Craighill, Zion, Charlestown, W. Va.
Marbury Memorial.....	Christ Church, Cincinnati, Ohio.
Rev. John W. McCarty.....	Christ Church Sunday-school, Cincinnati, Ohio.
Christ Church Sunday-school.....	The Rt. Rev. G. W. Peterkin, D.D., Parkersburgh, W. Va.
West Virginia.....	Church of the Messiah, Missionary Society, Baltimore, Md.
J. A. Gambrell.....	Mr. John S. Hayes, Baltimore, Md.
Anne S. Hayes.....	Mr. A. A. Johnson, Baltimore, Md.
Ann Eliza Johnson.....	Miss Lina Burt, Baltimore, Md.
Lina Burt.....	Trinity Sunday-school, Shepherdstown, W. Va.
Little Anna.....	Grace Church, Baltimore, Md.
William V. Clark Memorial.....	Mrs. Baldwin, Grace Church, Baltimore, Md.
Mary Louise Baldwin Memorial.....	St. Andrew's Sunday-school, Louisville, Ky.
St. Andrew's Sunday-school No. 1.....	Mr. Charles H. Pettet, Louisville, Ky.
St. Andrew's Sunday-school No. 2.....	Christ Church Sunday-school, Gardiner, Me.
Wm. F. Pettet.....	St. Paul's Sunday-school, Louisville, Ky.
Fannie Bowman.....	All Saints' Sunday-school, Philadelphia, Pa.
St. Paul's Sunday-school No. 1.....	Mrs. Keith, Baltimore, Md., through Woman's Auxiliary.
St. Paul's Sunday-school No. 2.....	Mrs. Matthew Clarkson, New York, through Woman's Auxiliary.
John Cotter.....	"A Lady," Trinity Church, Boston, Mass., through Woman's Aux.
Sophia Hutchinson.....	St. John's Sunday-school, Youngstown, Ohio.
Maria Banyer.....	All Saints' Sunday-school, Philadelphia, Pa.
Thank Offering.....	St. Andrew's Sunday-school, Philadelphia, Pa.
St. John's.....	Band of Faith, St. Thomas' S. S. (Homestead), Baltimore, Md.
Georgie Duhring.....	St. Mark's, Good Shepherd Guild, Salt Lake City, Utah.
W. B. Paddock.....	Church of the Saviour Sunday-school, (West) Philadelphia, Pa.
Faith Band.....	Calvary Sunday-school, Louisville, Ky.
Putnam Memorial.....	Calvary Chapel Sunday-school, Louisville, Ky.
William W. Farr Memorial.....	"Willing Hearts," Jersey City, N. J.
Richard L. McCready.....	Church of the Holy Trinity, New York, Young Ladies' Mission
Thomas E. Locke, Jr.....	Band, through Woman's Auxiliary.
Alice Lyle (In Memoriam).....	Miss Anna L. Farquhar, St. Peter's, Westchester, N. Y., through
Esther Watkins.....	Woman's Auxiliary.
W. W. Kirkby.....	Trinity Sunday-school, Newark, N. J.
Frances Ridley Havergal.....	Trinity Sunday-school, Mount Holly, N. J.
Bishop Starkey.....	St. John's Sunday-school, Charlestown, Boston, Mass.
Risdon.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
St. John's Sunday-school.....	Miss Juliet C. Smith, St. Bartholomew's, New York.
Mary Keogh.....	"L," Chicago, Ill.
Bishop Clarkson Memorial.....	"A Member," St. John's, Boston Highlands, Mass., thro' Wo. Aux.
Williams (Advanced).....	Grace Church Sunday-school, (Mount Airy), Philadelphia, Pa.
Lucy Lee Chickering.....	"L," Chicago, Ill.
Rev. S. C. Hill.....	Christ Church Sunday-school, Andover, Mass. (for a boy).
Frank (Advanced).....	A Member of the family of the late Rev. Dr. Savage.
Christ Church Sunday-school.....	"A Member," Trinity Church, Boston, Mass., through Wo. Aux.
Thomas S. Savage (In Memoriam).....	St. George's, Newburgh, N. Y., through Woman's Auxiliary.
Sarah W. Richardson Memorial.....	Church of the Crucifixion Sunday-school, Philadelphia, Pa.
St. George.....	"A Member," All Saints', Dorchester, Mass.
All Saints.....	Miss L. D. Akery, St. George's, Newburgh, N. Y.
Elmire Dubois.....	Miss L. A. Woodbridge, Boston, Mass., through Woman's Auxiliary.
Nancy B. Low.....	"L," Chicago, Ill.
"H." (Advanced).....	Mrs. F. R. Brunot, St. Andrew's, Pittsburgh, Pa., thro' Wo. Aux.
Cietta Williams (Advanced).....	"L," Chicago, Ill.
George McKenzie.....	Virginia Female Institute Missionary Society, Staunton, Va.
"J." (In Memoriam) (Advanced).....	Grace Church Junior Society, New York (for a boy).
Patty Watkins.....	Woman's Auxiliary, Diocese of Rhode Island.
Faith.....	"M," San Francisco, Cal.
Emily Waterman.....	Woman's Committee on Work for Foreign Missionaries, Diocese of
Tarrant Memorial.....	Pennsylvania.
Bishop Whitaker (Advanced).....	Young Woman's Home, New York, through Woman's Auxiliary
Anna M. Stevens (for a girl).....	St. Paul's Sunday-school, Milwaukee, Wis.
Rev. Henry Marsh Memorial.....	Trinity Church, Boston, Mass., through Woman's Auxiliary.
Sybil Carter.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
Frances A. Caryl Memorial.....	Woman's Auxiliary of Poughkeepsie, N. Y.
Pelham.....	[Expires July 1st, 1893.]
Poughkeepsie.....	Grace, Chicago, Ill., Seven Little Workers, thro' Wo. Aux. (for a
Poughkeepsie (Advanced).....	girl).
Hibbard (Advanced).....	Children's Twenty Minute Society, through Wo. Aux., (for a girl).
"C. T. M. S.".....	Mrs. O. Phillips, Pittsburgh, Pa., through Woman's Auxiliary.
Clifford Stevenson.....	"A Circle," through Woman's Committee on Work for Foreign
Epiphany.....	Missionaries, Diocese of New York.
Wharton.....	Christ Church, Young Ladies' Missionary Circle, Reading, Pa.
St. Paul's.....	St. Paul's, Salem, Va., through Woman's Auxiliary.
Lewis W. Burton (Advanced).....	"A Member," St. John's, Richmond, Va.
Susan Carrington Clarke (Advanced).....	Miss Clarke, Providence, R. I., through Woman's Auxiliary.
Jessie H. Campbell (Advanced).....	Woman's Auxiliary, Diocese of Rhode Island.
All Saints', Worcester, No. 1.....	All Saints', Worcester, Mass., through Woman's Aux. (for girls).
All Saints', Worcester, No. 2.....	

## BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Walter Jordan.....	St. John Evangelist's Sunday-school, New York.
"J. H. B.".....	"Z," Pittsburgh, Pa.
Joseph C. Huske.....	Ladies' Benevolent Society, St. John's, Fayetteville, N. C.
David Livingstone (Advanced).....	The Missionary Helpers and Gleaners, St. Luke's, Rochester, N. Y.
Walter K. Halsted, Jr.....	Church of Our Saviour, Avondale, Ohio, through Woman's Aux.
Rev. Dr. Langford.....	Children of St. George's Hall, St. John's Mission, Cape Mount.
Kate Blake.....	Grace Church, Avondale, Ohio, through Woman's Auxiliary.
Clara Emily Penick.....	Missionary Union, Church of the Messiah, Baltimore, Md.
Alice McPeck.....	Circle of King's Daughters, Christ Church, Joliet, Ill.
Ruth Curtiss (In Memoriam).....	Junior Branch Wo. Aux., All Saints' (Torresdale), Philadelphia, Pa.
Parker Morgan (Advanced).....	Woman's Auxiliary, Church of the Heavenly Rest, New York.
Mary Turner Burgess Memorial (Advanced).....	St. Luke's, Matteawan, N. Y., through Woman's Aux. (for a girl).
Mrs. Caroline W. Bragg.....	Rev. Giles B. Cooke, St. Mary's, Caroline Co., Md., through Woman's Auxiliary.
Lily B. Ferry Memorial.....	Mrs. Cornelia B. Ferry, Danbury, Conn.
Cornelia W. Bigelow.....	"Anna," through Massachusetts Branch Woman's Auxiliary.
Four Waldburg Scholarships.....	"A Member," Christ Church, Savannah, Ga.
John Sharp Foster Memorial.....	Mrs. Kate Sharp, Louisville, Ky. (for a boy).

THURSTON STATION, CAPE PALMAS DISTRICT, AFRICA.  
Appropriation for 1892-93, \$350. Scholarships, each, \$25 per annum.  
[Eleven more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Somerville.....	Holy Trinity Church, Manistee, Mich., through Woman's Aux.

ST. AUGUSTINE'S SCHOOL, NEAR MONROVIA, AFRICA.  
Appropriation for 1892-93, \$550. Scholarships, each, \$25 per annum.  
[Thirteen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church.....	Sunday-school Guild of Christ Church, Guilford, Conn.
Rev. Anderson Wade.....	Churches in Westover Parish, Charles City County, Va.
Dillon.....	St. James', Dillon, Montana, through Woman's Auxiliary.
Bishop Scott.....	Trinity Sunday-school, Portland Oregon.
Lucy Maria Powell.....	Junior Auxiliary, Church of Our Saviour, Little Falls, Minnesota.
Vibbert.....	Trinity Church, Chicago, Ill., through Woman's Auxiliary.
Evelyn Byrd Page Lee.....	Whatsoever Circle, King's Daughters, Christ Church, Millwood, Va.
Bishop Dudley.....	Lee County Mission Sunday-school, Ky.
Alexander J. Cameron.....	Christ Church Sunday-school, Ridgewood, N. J.

KABO STATION.  
Appropriation for 1892-93, \$350.  
[Eleven more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Whipple.....	Ladies' Bible Class, St. Mark's Sunday-school, Minneapolis, Minn.

**NOTE.**—Twelve scholarships, each at \$25 per annum, are wanted for the Preparatory Boarding-school, Berebe, in the Cape Palmas District, Africa, and the same number at the same rate for the Native School, Pessa Tribe.

## EXPLANATION OF THE SCHOLARSHIP PLAN.

It was formerly the custom with many Sunday-schools and individuals wishing to do a definite thing in the Foreign field, and to do it all, to contribute annually for the support of a particular child in Africa, or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted; under which it is only agreed that a pupil shall be sustained by each scholarship, and that a brief account of the pupil for the time being shall be sent to the supporter annually. The same pupil is retained as long as may be.

For all its Boarding-schools the Board makes definite appropriations annually. An appropriation of a given number of dollars implies the support and education of a given number of pupils. It was, therefore, determined to invite from individuals, branches of the Woman's Auxiliary, Churches and Sunday-schools, definite contributions of either one hundred dollars, or seventy dollars, or fifty dollars, or forty dollars, or twenty-five dollars, as the case might require, for the support of these Scholarships.

We take this opportunity to say a few words with regard to the importance of this kind of work, which will be of special interest to the children who are engaged in it. In the various Mission fields it is among the children that we have the greatest hope and promise of success, for our Missionaries can take them when they are very young and instruct them, just as they would children in a Christian country, in the truths of our holy religion. Thus they learn to grow up as Christians instead of as pagans, and returning to their own people act as leaven which, in time, may leaven the whole lump of heathen ignorance with the knowledge of the truth of Jesus. They become, after a time, fathers and mothers, and then teach their children the truth which they have been taught. So a mighty influence is set in motion, which may reach down through generations and ages, and at last bring all these great nations to Christ.

The General Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

\*.\* It is urgently requested that supporters of Scholarships intending to relinquish the purpose will always give notice of such intention when making the last advance payment. This is very important.

\*.\* For copies of this in leaflet form in any number required for free distribution please address "THE GENERAL SECRETARY, 22 BIBLE HOUSE, NEW YORK," calling for Leaflet No. 463.

Remittances to GEORGE BLISS, Treasurer, 22 Bible House, New York.



# THE AMERICAN CHURCH MISSIONARY SOCIETY

Auxiliary to the Board of Missions.

Room 34, Clinton Hall, Opposite the Bible House, New York.

## ACKNOWLEDGMENTS.

### OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

NOTE.—Checks, Drafts, and Post Office orders (the latter on Station D, New York City) should be drawn to the order of HENRY A. OAKLEY, Treasurer, and addressed to the office as above.

The Treasurer of the American Church Missionary Society acknowledges the receipt of the following sums from January 1st, 1893, to April 1st, 1893.

CONNECTICUT.			
<i>New Haven</i> —Miss Julia Mills, Domestic, \$7.50; Cuba, \$7.50.....	\$	15 00	
<i>Norwalk</i> —St. Paul's, from "O," through Board, Brazil.....		10 00	
<i>Bethany</i> —Christ Church, Brazil.....		10 00	
			35 00
CALIFORNIA.			
<i>San Francisco</i> —Miss Mary Ringwalt, Domestic .....			1 00
DELAWARE.			
<i>Highlands</i> —Immanuel Church, Brazil.....			18 00
EASTON.			
<i>Berlin</i> —St. Paul's, Brazil, \$5; Foreign, \$2, through Board.....			7 00
FLORIDA.			
<i>Crescent City</i> —George A. Brown, Esq, Domestic, \$25; Brazil, \$25 .....		50 00	
<i>Eustis</i> —St. Thomas' Church, Brazil... ..		8 92	
<i>Pittman</i> —St. John's Church, Brazil. ....		3 95	
			62 87
GEORGIA.			
<i>Savannah</i> —Christ Church Chapter, St. Andrew's Brotherhood, Supt. A. Fraga, Brazil, \$20 and \$20 .....			40 00
IOWA.			
<i>Vail</i> —Rev. Wm. Wright, Cuba, \$5.25; Brazil, \$5.25.....			10 50
INDIANA.			
<i>Cannelton</i> —Mrs. J. E. Jackson, Domestic .....			5 00
KENTUCKY.			
<i>Louisville</i> —St. Paul's, Foreign.....			145 78
LONG ISLAND.			
<i>Brooklyn</i> —Christ Church, Brazil.....		426 38	
<i>Huntington</i> —Miss J. L. Douthat, Brazil, Prayer Book .....		1 00	
			427 38
MASSACHUSETTS.			
<i>Boston</i> —"A Friend," Mexico, \$50; Cuba, \$25; Brazil, \$50.....		125 00	
Trinity, Foreign .....		15 00	
St. Matthew's, "H. W. N.," through Board, Cuba .....		10 00	
<i>Worcester</i> —All Saints' Missionary Society, for Rev. L. L. Kinsolving's School, Brazil. .		10 00	
			160 00

## MARYLAND.

<i>Baltimore</i> —Henshaw Memorial, "Workers' Guild," Brazil.....	5 00	
Mr. Geo. C. Hildt, Brazil.....	20 00	
Ascension Chapel, "Daughters of the King," Brazil..	5 00	
"Missionary Union," \$15 and \$20, Brazil.....	35 00	
Emmanuel, E. G. Miller, Esq., Domestic.....	100 00	
<i>Frederick</i> —All Saints', Domestic, \$18.51; Indian, \$7.50; Colored, \$6.50; Foreign, \$22.25;		
Mexico, \$5.95; Brazil, \$8.35.....	68 86	
<i>Washington, D. C.</i> —Calvary, Domestic.....	137 25	
From "C," Brazil.....	100 00	
Miss Annie Aspinwall, Brazil.....	1 00	
Epiphany, Brazil.....	2 00	
Georgetown, Christ church, \$50; Sunday-school, \$50, Brazil.....	100 00	
<i>Bridgetown</i> —St. Luke's Church, Domestic ..	4 73	
<i>Dorsey</i> —"A Friend," Brazil.....	25 00	
<i>Montgomery Co.</i> —St. Bartholomew's Sunday-school, Domestic.....	2 60	
		606 44

## MISSOURI.

<i>St. Louis</i> —Rev. B. E. Reed, Brazil.....	10 00	
<i>Kansas City</i> —St. Mark's, of which Woman's Auxiliary \$2.04, Domestic.....	7 04	
		17 04

## NEW YORK.

<i>New York City</i> —Mrs. Jas. A. Edgar, Domestic.....	25 00	
Miss Mary M. Collins, Brazil.....	30 00	
Mr. W. Alex. Smith, Brazil.....	20 00	
From "K. D. L.," Brazil.....	50 00	
Mrs. G. T. Beddell, Domestic.....	100 00	
On account Legacy Sarah Burr.....	900 00	
		1,125 00

## NEW JERSEY.

<i>Trenton</i> —Rev. J. McA. Harding, Brazil.....	10 00	
<i>Elizabeth</i> —"From an Elizabeth Churchman," Domestic.....	100 00	
		110 00

## NEWARK, N. J.

<i>Englewood</i> —Hon. J. W. Andrews, LL.D., Domestic.....		10 00
--	--	-------

## NORTH CAROLINA.

<i>Cunningham</i> —Mrs. S. S. Cunningham, Brazil.....		5 00
---	--	------

## OREGON.

<i>Corvallis</i> —Prof. J. D. Letcher, Brazil.....		25 00
--	--	-------

## OLYMPIA.

<i>Seattle</i> —St. Mark's, Hiram Burnett, Esq., through Board, Brazil.....		5 00
---	--	------

## PENNSYLVANIA.

<i>Philadelphia</i> —Mediator Sunday-school and Bible classes, Mexico, \$52.92; Brazil, \$52.92.	105 84	
Hely Apostles, Domestic.....	50 00	
Atonement, Domestic.....	27 50	
Atonement Missionary Chapter, Brazil.....	50 00	
St. Matthew's, Foreign.....	82 63	
St. Matthew's, Francisville, "Young People's Missionary Society," Brazil.....	25 00	
Holy Trinity, Domestic, \$500; Brazil, \$51.....	1,051 00	
Episcopal Hospital Mission, of which A Member, \$2, to help send Bishop to Brazil..	3 00	
"Ladies' Cuban Guild," Cuba.....	200 00	
John Ashhurst, Jr., M.D., Brazil.....	10 00	
H. H. Collins, Esq., Brazil.....	200 00	
Jas. F. Bullitt, Esq., Brazil.....	5 00	
From "B. A.," Cuba, \$100; Brazil, \$100, through Board.....	200 00	
<i>Chesterham</i> —St. Paul's, Cuba, \$86.13; Brazil, \$86.13.....	172 26	
<i>Mt. Airy</i> —Grace, Brazil.....	10 00	
<i>Norristown</i> —Mrs. E. Brown, Domestic, \$3; Brazil, \$2.....	5 00	
		2,197 23

## PITTSBURGH.

<i>Pittsburgh</i> —Hon. F. R. Brunot, Domestic.....		2,000 00
---	--	----------

## RHODE ISLAND.

<i>Bristol</i> —Mrs. H. H. Tilley, Cuba.....		2 00
--	--	------



## SOUTH CAROLINA.

<i>Boykins</i> —"In His Name," Domestic .....	3 00
---	------

## SOUTHERN OHIO.

<i>Cincinnati</i> —Christ Church, Brazil, through Board.....	20 00
<i>Delaware</i> —St. Peter's, Mexico, \$9; Brazil, \$9 .....	18 00
	<hr/> 38 00

## SOUTHERN VIRGINIA.

<i>Roseland</i> —Grace, \$1.86 and \$2.23, Brazil, through Board.....	4 09
<i>Toano</i> —"Two Friends," Brazil, through Board.....	5 00
	<hr/> 9 09

## TENNESSEE.

<i>Nashville</i> —St. Ann's, Brazil.....	7 00
--	------

## TEXAS.

<i>Waco</i> —St. Paul's, Brazil, through Board.....	5 60
---	------

## VIRGINIA.

<i>Richmond</i> —P. E. Missionary Society, support Rev. J. W. Morris, Brazil .....	125 00
<i>Alexandria</i> —Christ Church Woman's Auxiliary, Supt. Rev. L. L. Kinsolving, Brazil ...	37 50
<i>Norfolk</i> —St. Paul's, Brazil .....	5 00
<i>Lexington</i> —Grace Memorial Church and Sunday-school. Domestic, \$4; Brazil, \$50 .....	54 00
<i>Petersburg</i> —P. E. Missionary Society, Supt. Rev. W. C. Brown, Brazil.....	175 00
<i>Nelson Parish</i> —Trinity, D. Wood Memorial, Missionary Society, Supt. Rev. J. G. Meem, Jr., Brazil .....	4 70
<i>Hamilton</i> —St. Paul's Sunday-school, Brazil.....	11 00
Rev. and Mrs. Keeble, Brazil.....	5 00
<i>Columbia</i> —"W. W. B.," Brazil.....	5 00
<i>Cartersville</i> —T. L. P. Cooke, Brazil.....	5 00
<i>Washington Parish</i> —Westmoreland County, Domestic, \$8.60; Foreign, \$8 60.....	17 20
<i>Henrico Co.</i> —Emmanuel Church, Domestic.....	115 95
<i>Charlottesville</i> —Christ Church, Foreign .....	30 00
<i>Staunton</i> —"Virginia Female Institute Missionary Society," Brazil .....	107 15
<i>Fairfax Parish</i> —Grace, through Piedmont Convocation, Brazil .....	45 00
<i>Bloomfield Parish</i> —St. Paul's, through Piedmont Convocation, Brazil.....	2 50
<i>Meade Parish</i> —Trinity, through Piedmont Convocation, Brazil.....	7 50
<i>Slaughter Parish</i> —Emmanuel, through Piedmont Convocation, Brazil.....	12 50
<i>Shelbourne Parish</i> —St. Paul's, through Piedmont Convocation, Brazil .....	20 00
<i>Ridley Parish</i> —Christ Church, Woman's Auxiliary, through Piedmont Convocation, Brazil.....	10 00
<i>Subletts (Powhatan Co.)</i> —St. Luke's, Foreign.....	14 55
<i>Fredericksburg</i> —St. George's, Brazil .....	35 00
	<hr/> 844 55

## WEST VIRGINIA.

<i>Charlestown</i> —Zion, Supt. A. Fraga, Brazil .....	10 00
"King's Daughters," Brazil .....	5 00
<i>Hinton</i> —Ascension, Brazil.....	5 00
<i>Fairmount</i> —Rev. J. T. Foster, Domestic.....	1 50
<i>Stafford, C. H.</i> —Rev. J. H. Birkhead, Domestic.....	5 00
<i>Romney</i> —St. Stephen's, Domestic .....	4 00
<i>Buckhannon</i> —Transfiguration, Domestic, \$1.19; Foreign, \$1.18 .....	2 37
<i>Shepherdstown</i> —From A Lady, Cemetery, Matanzas, Cuba.....	2 05
	<hr/> 34 92

## WESTERN NEW YORK.

<i>Geneva</i> —Mr. A. P. Rose, Domestic.....	25 00
--	-------

## MISCELLANEOUS.

From "M.," for Brazil Prayer-Book.....	40 00
Income .....	2,116 66
Received from January 1, 1893, to April 1, 1893.....	\$10,139 06
Previously received.....	13,485 56
Received from September 1, 1892, to April 1, 1893.....	\$23,624 62

## CHURCH WORK IN MEXICO.

The Bishops of the following named dioceses, viz.: the Bishops of Connecticut, California, Rhode Island, Texas, Minnesota, Alabama, Maine, Missouri, Virginia, Vermont, Oregon, Long Island, Albany, Central New York, Pennsylvania, South Carolina, Central Pennsylvania, Massachusetts, North Carolina, Colorado, Kentucky, New Jersey, Western Michigan, Iowa, Quincy, West Virginia, Indiana, New York, North Dakota, East Carolina, Nebraska, Florida, Kansas, Delaware, Ohio, Michigan; Missionary Bishops of South Dakota, Northern California, Northern Texas, Montana, Washington, Western Texas, Arizona and New Mexico; Assistant Bishops of Virginia, Central Pennsylvania, Minnesota, Southern Ohio, and Bishop G. T. Bedell, in a circular, dated February 22, 1890, called the attention of the faithful clergy and lay people to the existence "of our important Church work in Mexico." On October 18th, 1892, the General Convention, sitting as the Board of Missions, passed the following resolution:

*Resolved*, That the Board of Missions commends the work established in Mexico and recognized by this Church in the appointment by the Board of Managers of a Presbyterian nominated by the Presiding Bishop, to whom has been assigned the duty of counselling and guiding the work of those Presbyters and lay-readers who have asked for the fostering care of this Church to be extended to them as a mission. *Provided*, That no money be appropriated for such work in Mexico except what may be specially contributed for that purpose.

The work, therefore, in Mexico is now not only recognized but commended by the Board of Missions, and it was so commended that it appeals to Churchmen for support.

The work in Mexico, all under the Rev. H. Forrester as Superintendent, consists of twenty-nine mission stations, served by five priests (of whom four are natives), six lay evangelists (all natives) and nine teachers (of whom six are natives). It contains one thousand communicants and three thousand members. In the mission schools there are four hundred and forty-eight boarders and two hundred and twenty day-scholars. Miss Driggs is in charge of the girls' orphanage and Mr. Hernandez in charge of the two theological students.

A permanent home has been secured for this work by the purchase of buildings in which are, the orphanage, the clergy house and the chapel.

### WAYS AND MEANS.

This mission is carried on entirely by voluntary contributions, no appropriation being made by the Board of the Domestic and Foreign Missionary Society. The Advisory Committee in the United States consists of the following persons, namely: The Rev. H. Y. Satterlee, D.D. (Pres.), the Rev. G. F. Flichtner (sec'y), the Rev. J. H. Eccleston, D.D., the Rev. G. Williamson Smith, D.D., the Rev. David H. Greer, D.D., the Rev. Chauncey B. Brewster, Mr. John H. Boynton (treas.), and Mr. E. P. Dutton, Mr. J. A. Scrymser, Mr. Anson Phelps Stokes, Mr. Charles J. Nourse, of New York, Mr. Amory N. Lawrence, of Mass., Mr. Lewis H. Redner, of Penn., Mr. Spencer Trask, of Albany.

Contributions intended for the salary and travelling expenses of the Rev. Mr. Forrester should be sent to Mr. George Bliss, 22 Bible House, New York City; and all other contributions to Mr. JOHN H. BOYNTON, Treasurer, 23 Beaver St., New York City.

---

ST. MARY'S SCHOOL (1868).

A Church School for Girls.

KNOXVILLE, ILL.

---

ST. ALBAN'S SCHOOL (1890).

A Church School for Boys.

---

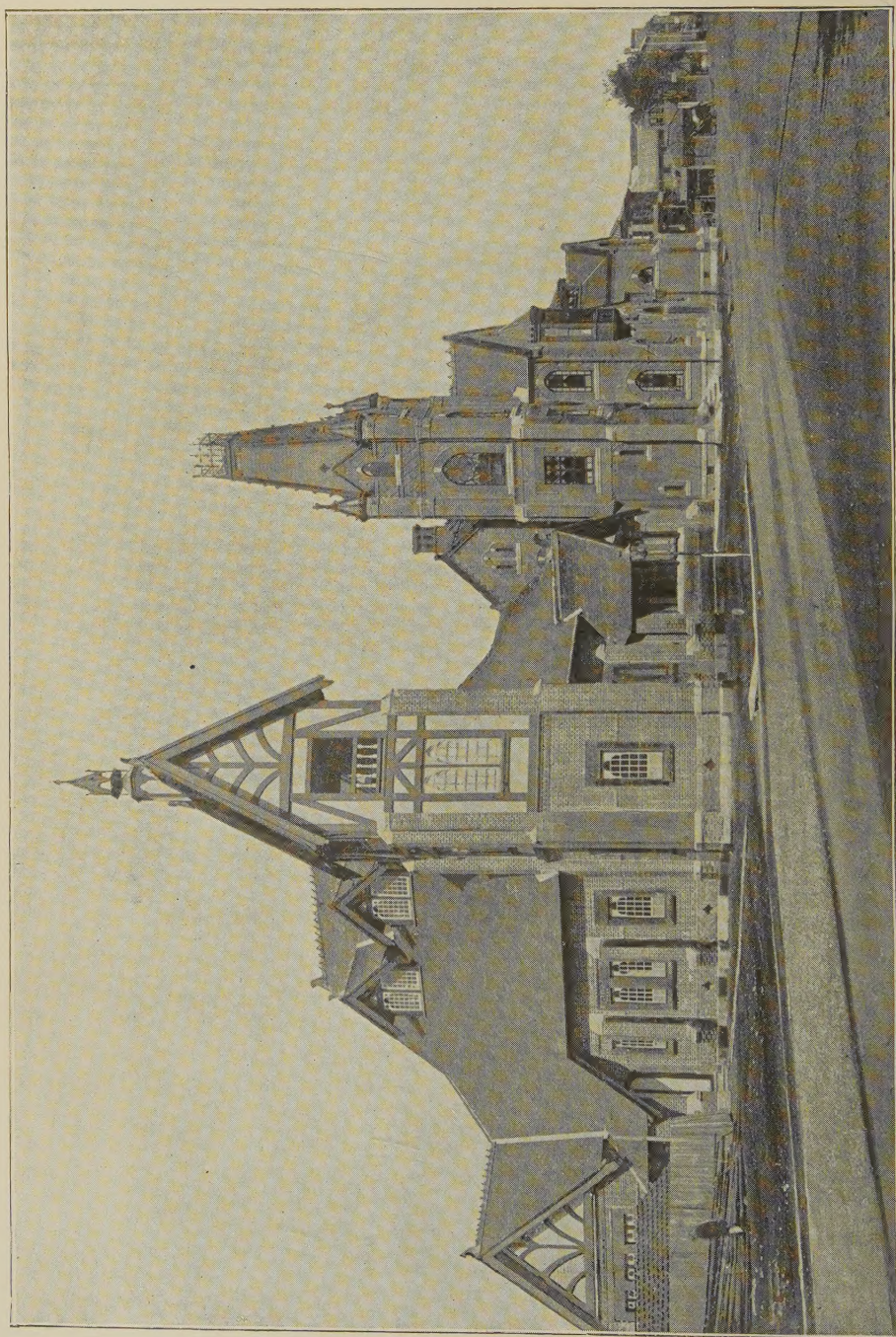
ENTIRELY SEPARATE: ONE MILE APART.

New buildings, new furniture, new apparatus; the latest methods; everything up to the times; social, sanitary, and educational advantages unsurpassed; home comforts and home care for every pupil. Reference is made to past and present patrons in nearly every city in the West.

REV. C. W. LEFFINGWELL, D.D., Rector and Founder.







TRINITY DIVINITY-SCHOOL AND LIBRARY, AND TRINITY PARISH BUILDING, TOKYO, JAPAN.